THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

In the present Lecture we are to consider the reasons annexed to the fourth commandment, which are, —"God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day."

So much that in strictness belongs to this answer of the Catechism has been unavoidably anticipated, that little remains to be added to what has been heretofore said.

We have already remarked, that the precept before us is introduced in a singular manner by the word *Remember:* and you will now notice, that it is enforced by *more reasons,* than are attached to any other command of the decalogue. From this it is evident that God foresaw, what has always been witnessed, that mankind, corrupted and debased by sin, would be prone either entirely to forget the day of holy rest, or to disregard the duties which belong to it; and that, at the same time, he intended to teach us, by the special guards placed around this precept, that its due observance is highly important, and that the sin of transgressing it is entirely inexcusable.

Of the four reasons annexed to the commandment, the first is, that God has "allowed us six days of the week for our own employment." This, we have already had occasion to observe, is as large an apportionment of time for uninterrupted servile labour, as comports with the vigorous and healthful state either of man or beast. Time, like every thing else we enjoy, is the gift of God; and when, in making this gift, he has bestowed as liberal a portion for our employment in worldly concerns, as is consistent with our own comfort and happiness, even in the present life, we surely have reason, not only to be satisfied, but thankful also, to the bountiful giver of all good. Had he claimed a larger portion for his immediate worship, we should have had no cause to complain; but when he has taken no more than is most in accordance with our own advantage, his claim to this is manifestly supported and sanctioned, not merely by authority, but likewise by every principle of reason, and every sentiment of gratitude. How unworthily of a rational, moral, and accountable being, does that man act, who refuses to yield a seventh part of his time to the God who gave him the whole; and from whose bounty and beneficence he derives every present enjoyment, and every future hope!

The second reason for the obser-

vance of the day of sacred rest is, that God challenges it as exclusively his own—or, in the language of our Catechism, "as having a special propriety in it." Here the authority of the Supreme lawgiver is introduced. Our Creator sustains to us, his reasonable creatures, the two-fold character of a parent and a Sovereign; and in both these characters he often addresses us in his holy word. In the command before us, after meting out to us, for our own use, six secular days, he says —"But the seventh day is the sabbath of the Lord thy God."—Here is a clear statement of a reservation —an appropriation of time to himself, on which no human being who hears this command can trespass, without gross presumption and high criminality. If you live, my dear youth, to have families of your own, and any of those of whom you have the charge shall ask your consent to employ the sabbath improperly, tell them that what they ask is not yours to give, nor theirs to take. Tell them that it is God's time that they ask, and that he has appropriated it to a use, which no mortal has a right to change, or to alienate. Oh that men would remember, that the unnecessary employment of holy time in worldly employments and recreations, is a species of *sacrilege.* It is impiously seizing on property which the Sovereign of the universe has set apart for his own sacred use. So that, with the most emphatick propriety, the language of the Most High, by the prophet Malachi, may be addressed to all sabbath breakers—"Will a man rob God! yet ye have robbed me!"

The third reason for keeping holy the Sabbath day is, the example of God himself. "In six days the Lord made heaven and earth, the sea and all that in them is, *and rested the seventh day.*"—"God was six days in making the world; whereas, had he pleased, he could have created all things with the same beauty and perfection in which they are at present, in an instant: but he performed this work by degrees, that he might teach us that what our hand finds to do, we should do it in the proper season allotted for it; and as he ceased from his work on the seventh day, he requires that we should rest from ours, in conformity to his own example."*

How often, my young friends, have you heard the remark, that example teaches more powerfully than precept. Now, if there is something in the example of eminently wise and holy men, which induces us to imitate them without hesitation, on the presumption that a rule of conduct which they have adopted must be right and important, how much more powerfully ought this principle to operate, when the infinitely wise and holy God sets an example before us, expressly for our imitation. We know at once and assuredly, that whatever he has done is, in the highest degree, both right and important. Yet in the case now in view, we are able to see, and we have seen, the reasonableness and propriety of the divine order; and when to this we add, that in a holy resting on the Sabbath, God calls us to act as he has acted before us—calls us to be imitators of him as dear children—what a powerful appeal does it make to our sense of duty, to filial feeling, and to a holy aspiring to act, in our humble measure, like the greatest and best of all beings. In his sermon on the mount, our Saviour pressed on his disciples, as a powerful motive, the imitation of their heavenly Father—the proving themselves to be his children by acts of goodness similar to his own.

The fourth and last reason annexed to this commandment is, "God's blessing the Sabbath day" —"The Lord," says the precept, "blessed the Sabbath day and hallowed it." We have seen, in a former lecture, in what manner God

* Ridgley.

has hallowed the Sabbath; that is, has set the seventh day apart from a common to a sacred use. "To bless a day," says Ridgley, "is to give it to us as a particular blessing and privilege: Accordingly we ought to reckon the Sabbath as a great instance of God's care and compassion to men; and a very great privilege, which ought to be highly esteemed by them." Think, my young friends, of the Father of mercies as an infinitely powerful and munificent Benefactor, who has the richest favours to confer—blessings to grant of inestimable value to the children of men; blessings, the recipients of which will be made happy for time and eternity; and the want of which, must render those who want them forever and inconceivably miserable and wretched.—Think of this Almighty benefactor, not indeed as *limiting* himself to any specified times in the bestowing of his invaluable favours, but yet as having appointed every seventh day of human existence as *a special season*, in which his choicest blessings are most commonly and most abundantly showered down, on those who sacredly devote that day to seeking them for themselves and others—Think thus, and then estimate, if you can, the advantage of the Sabbath to those who rightly regard it, and the loss and the guilt of those who slight and profane it. The one party go, as it were, to meet their God on his own appointment, to receive his blessings; the other party disregard and despise his appointment; and practically declare that they regard his richest gifts as not worth the asking for, and their possession as not worth the having—They prefer the creature to the Creator, sensual indulgence to spiritual delights, time to eternity, and earth to heaven. Yes, verily, and abiding by this impious preference, they will be doomed to take the choice which their folly and wickedness have made. In speechless confusion, they will see themselves hopelessly and eternally denied the heavenly felicities which they refused to seek and accept; and to share in the endless wailings of those who have rejected the counsels of a merciful God against their own souls.

In closing the discussion on this commandment, I would remark that I have only followed the example of its divine Author, in treating the subject of it more particularly than I have treated, or shall treat, any other precept of the inspired moral code. In my most deliberate judgment, I am convinced that the religious observance of the Lord's day is essentially connected with vital piety. *No Sabbath, no religion*, is a maxim which you may safely apply, both to individuals and to communities. Show me a family, a neighbourhood, a village, a region of country, or a nation, in which there is no Sabbath, and you show me one in which, if there be a few individuals who possess genuine piety, their number shall be found too small to save any of these associations from being justly esteemed, in their collective capacity, as destitute of religion. And as to the truly pious individuals among them, you shall invariably find them observers of the Sabbath—although, like Lot in Sodom, "having their righteous souls vexed from day to day, with seeing and hearing the unlawful deeds" of those among whom they dwell. I am well aware that there are denominations of Christians who deny altogether the moral obligation of the fourth commandment; nor am I prepared, although I think them in grievous error, to reject them indiscriminately from my charity. The maxim I have stated does not require this. Attentive observation has convinced me, and I think will convince any one, that the truly pious part of these denominations do, in fact, observe a Sabbath; they always have set seasons consecrated to devotion; and if, as is commonly

the case, they live in a community in which a weekly Sabbath is generally held sacred, they rejoice in its return, and engage in its holy duties with delight.

The very truth is, a life of communion with God cannot be maintained without frequent exercises of devotion, considerably prolonged. And all who lead such a life do, and will, avail themselves of every season that is favourable, for the practice and cultivation of that in which they find their highest enjoyment. If, therefore, my young friends, you intend to lead a life of practical godliness, whatever may be the practice or pretence of others, be it your care, to "Remember the Sabbath day, to keep it holy."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

(*Concluded from p.* 13.)

2. God designed by calling Abraham, to gather for himself a visible church distinct from the world, and to make this church the depositary and guardian of the truth, and of his ordinances of worship.

Hitherto there had been no formal separation between the church and the world; that is, no established mark of distinction, and no regular officers. The number of the pious was decreasing, and mankind were running into universal profligacy of manners, when God interposed, not in wrath, but in mercy, and selected the venerable patriarch, that in his family he might form for himself a holy people. By this means the knowledge of himself and of his law was preserved; his worship was continued in its purity, and especially provision was made for the regular instruction of children in the truth, which was thus transmitted through succeeding generations.

There were several pious men who existed both before and sometime after Abraham, and who did not belong to his family. There were Melchizedeck, and Job, and Job's friends, and probably many others; but the descendants of all of them appear to have apostatised into idolatry. In Israel only the true God was known, and his worship perpetuated; and from them it has been handed down to the present day: for we must not consider Abraham as the head of the church of Israel only, and ourselves as unconnected with him; since the whole household of faith are called the children of Abraham, and he is called "the father of all them that believe."

The church of God which was thus visibly embodied, and which has been perpetuated in the family of Abraham, forms the most interesting society on earth. It is the light and the salt of the world—the light of the world, since it holds and exhibits the truth, thus preserving it from gross darkness in religion—the salt of the world, preserving it from the gross moral corruption, into which men are continually prone to run. The true members of the true church of God differ from the men of the world, in their views, tempers, conduct, relation to God, and prospects for eternity. As it was before the flood, so it has been in every age since—"the wickedness of man is great,—every imagination of the thoughts of his heart is only evil continually—all flesh has corrupted his way upon the earth." From this general corruption God rescues those whom he brings into his true church; they are redeemed and sanctified; they receive and love the truth which is according to godliness; they exhibit its influence in the purity of their lives, and in their upright and benevolent conduct to men; and they walk with God on earth, looking forward with hope and faith to the mansions of everlasting bliss as their permanent abode. All that belong to

this glorious assembly do, each in his measure, preserve and extend the influence of truth and holiness. Some, however, are pre-eminent, and shine with a lustre that enlightens not only their own, but every succeeding generation. Thus Enoch, in the midst of a multitude of the ungodly, walked with God, and had the testimony that he pleased him. Thus Noah, when all flesh was corrupt, retained his integrity, and was a preacher of righteousness. Thus Abraham, though surrounded by idolaters, worshipped the true God, and was upright; thus Elijah, when nearly all Israel had apostatised, was jealous for the glory of the God of Israel; thus John the Baptist was a burning and a shining light; thus the apostles and the primitive martyrs testified to the truth, and adorned it by the holiness of their lives; and thus, too, do thousands at the present day, love and honour the gospel of Jesus. They have felt its sanctifying influence on their hearts; they rest on it their hopes for eternity, and they exhibit its excellence in the purity of their conduct; while as the head and the Redeemer of all, we behold the Lord Jesus, the sun of righteousness, from whom they all derive their light, and who is the only source of true wisdom, holiness, peace, and consolation to men.

Innumerable are the benefits which the world derives from the church, for it is the great instrument of preserving religious knowledge and purity among men. It is in the church of God that we find those institutions which are the honour and blessing of our age—Bible and Missionary Societies, Sabbath schools, and those various other institutions, which are so many ramparts against ignorance and vice, and which, like fertilising streams, are diffusing health and blessings wherever they flow. Show me any institution purely benevolent and pious, any institution which has no connexion with worldly politics, and I confidently aver, that among its leading and most active promoters are the members of the church of God. Infidels ridicule them, and despots hate them, and no wonder; for in proportion as they prosper, ignorance, and vice, and oppression must cease—they are instruments in the hand of God—parts of that great moral machinery, which, under his direction, will effect the renovation of the world.

God also blesses the world for the sake of the church. Ten pious men would have saved Sodom—the prayers of Elijah prevailed to remove the drought that had afflicted Israel; and our Lord Jesus declares that for the elect's sake, the days of those awful calamities which visited Judea were shortened. Let us learn to view the dispensations of Divine Providence as they refer to the church and not merely as to their political influence and effects: and, while we pray for the arrival of the time when the borders of the church shall be enlarged even to the ends of the earth, let us aid in the efforts which are made to produce this desirable event.

When God called Abraham, he not only promised to bless him, but also that "he should be a blessing" —a blessing while he lived, and a blessing to the latest posterity. This promise was abundantly fulfilled—for,

3. Another design of God in the vocation of Abraham was, to preserve the knowledge and expectation of the Redeemer, and to prepare the way for his coming. "In thee shall all the families of the earth be blessed." To Abraham and his descendants promises were given that the Messiah, the deliverer from evil, should be raised up among them. Holy prophets were inspired to foretel his coming, and to describe the glory of his person and work; the priesthood was established, and the ordinances of worship were appointed to prefigure

him; and in the fulness of time, when all the pious in Israel were expecting his arrival, he appeared among men, meek and lowly, full of grace and truth, proclaiming the salvation of God, and the day of release from spiritual bondage.

Such were the important purposes for which God called out Abraham from his kindred and home. "We are to consider it," says a distinguished writer, "not as a partial favour to that family alone, but as the opening of that scene which was to bring a blessing upon all nations of the earth."* "The Lord promised Abraham," says Dr. Scott, "that he should be a blessing. To the latest ages important blessings would, for his sake, be vouchsafed to his posterity; he should be an instrument of great good, while he lived, to his relations, domesticks, and neighbours; and his example would be eminently useful till the end of time." "All the true blessedness the world is now, or ever shall be possessed of, is owing to Abraham and his posterity; through them we have a Bible, and a Saviour, and a Gospel. They are the stock on which the church is grafted. Their very dispersions have proved the riches of the world."†

But while much doctrinal instruction is conveyed by this interesting portion of the word of God, it also affords—

II. An admirable pattern for our imitation. Abraham, in complying with the call of God, exhibited a lovely example of *faith* and obedience. "By faith," says the apostle Paul, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." The command to leave his country and kindred was difficult and trying; it tore him away from the scene of his early attachments; probably crossed his inclinations, and was opposed by his friends; and it certainly exposed him to much toil, fatigue, privation, and danger. But the Lord had spoken, and that was sufficient. The principle of his obedience was faith in God. He had such firm assurance that God would do what he had promised, that "he went forth not knowing whither he went," a stranger in a strange land, far from his kindred, and surrounded with dangers; and he gave up all to God, trusting to him to guide, protect, preserve, and bless him.

To ascertain and pursue the path of duty, should always be our chief concern, under a fixed assurance, that if we truly fear and love God, he will direct our footsteps in peace and safety. Are any convinced of the reality and infinite importance of religion, and afraid openly to profess and embrace it, lest they should meet with the opposition and ridicule of ungodly companions? Let such contemplate the conduct of Abraham, that they may learn their folly and guilt. No danger or suffering could deter him when God called. And are you afraid to obey and trust God? or can you hesitate for a moment between which to choose—his approbation, or the approbation of man? Which is most dreadful, his wrath, or the scoff of the wicked? With the blessing and the guidance of God, you need fear no evil. Obey, then, like Abraham; devote yourselves to God's service; go forth in the path of holy obedience, trusting in him to protect and preserve you, and thus you will find true peace under the divine blessing.

After Abraham had left his country and his father's house, he "sojourned by faith in the land of promise as in a strange country, dwelling in tabernacles, and looking for a city that hath foundations whose builder and maker is God." By faith he habitually contemplated

* Sherlock on Prophecy.
† Fuller.

heaven as his home. Like him, each of us is a sojourner here, hastening away from present pursuits and enjoyments to the slumbers of the tomb, and the stupendous realities of eternity. Let us, then, detach our affections from the world, and seek our rest and permanent abode in heaven.

In the history of Abraham we have a striking illustration of the truth, that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come." When the Lord called him, he promised to make his name great. Though he was neither a statesman, nor a philosopher, nor a warrior, yet his name is handed down to us with distinguished reputation. Not only the Jews, but many nations in the east, claim him as their patriarch and founder, while the whole church on earth reveres him as the Father of the faithful. So true is it, that real and exalted piety is the source of real honour.

What, however, is infinitely more important than the greatest earthly distinctions, Abraham now occupies a high place in heaven. To intimate the exalted bliss and glory to which Lazarus was raised, our Lord tells us that "the angels carried him to Abraham's bosom." The days of his pilgrimage have long since ended; he no longer, as a stranger, wanders from place to place, but is a settled inhabitant of the heavenly city, and dwells in the immediate presence of his God. Happy are they who, in imitation of his obedience and faith, are travelling to the same "city of habitation."

From the Literary Souvenir.

A REMONSTRANCE,

Addressed to a Friend who complained of being alone in the World.

BY ALARIC A. WATTS.

I.

Oh say not thou art all alone,
Upon this wide, cold-hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

II.

Though many a fervent hope of youth
Hath passed, and scarcely left a trace;—
Though earth-born love, its tears and truth,
No longer in thy heart have place;
Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—
The fadeless love,—all pitying grace,
That makes thy darkest hours divine!

III.

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravelled page:—
Youth's dreams, the golden lights of age,
The poet's lore,—are still thine own;
Then, while such themes thy thoughts engage,
Oh, how canst thou be all alone!

IV.

Not all alone;—the lark's rich note,
As mounting up to heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicala's glee;
All earth—that lyre of myriad strings—
Is jubilant with life for thee!

V.

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:—
The low, sweet breath of evening's sigh,
For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,—
To say—thou art not all alone!

VI.

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be ALONE!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from p.* 22.)

Tuesday, June 24th.—As an American and a Pennsylvanian, I could not leave London without going to "West's gallery of Paintings." Three large rooms contain them. One room, however, is filled merely with sketches. Most of the subjects are from the scriptures, particularly from the New Testament. The picture I most admired was Christ rejected, as it is called. It is an exceedingly *large* painting—the fellow to it, Death on the pale horse, is preferred by many. The death of Lord Nelson I thought excellent. I never imagined that grief could have been made to assume so many different aspects, as it does on all the countenances of the sailors and officers in this picture. There is a *delicacy* about most of the works of West, which is strongly contrasted with the half naked figures of most ancient and modern painters.* The rest of this day I passed with Mr. R. and some American friends, who came over with me in the Algonquin. It is delightful to meet in this distant land the companions of our youth, and our native country.

Wednesday, June 25th.—This morning I walked through Regent street as far as the Crescent, and then went to the Diorama, a kind of painting which I first saw at Liverpool, and which presents the most complete optical delusion I ever witnessed. There are two pictures at this place; one, however, is only seen at a time. When the first is examined a bell rings, and the whole room in which the spectators are seated moves round on a pivot, till you are opposite the second: one picture represents a country town in a mountainous country, and the other the interior of a chapel in ruins. This last is by no means so fine as the one at Liverpool; but the other must be the most perfect thing of its kind: the motion of the clouds, and the sun and shade, are true to nature. It is impossible to bring the mind to believe that these pictures are on a plain piece of canvass. I saw also, two Panoramas in Leicester square, but they did not strike me as any thing very remarkable. To-day I received a letter from M., which is the first intelligence I have had from home since I left you, and you may believe that I devoured it. As it was all good news, I feel I hope grateful.

Thursday, June 26th.—I heard, to-day, of the arrival from Paris of my old friends N. C., Esq., and the Rev. C. H., and I anticipate much pleasure at our meeting. I went with Mr. S. to Longman's celebrated bookstore—there are a number of small rooms in which the business is transacted; but, altogether, the establishment is far inferior to what I expected. Some other noted book *shops* I also visited, but they were all like Longman's. I also made a second visit to St. Paul's Cathedral, and was pleased, but not overwhelmed, with the magnitude of the building, and the costliness of the monuments.

Friday, June 27th.—I paid a long visit to Dr. Prout, the distinguished analyst of animal substances. He was exceedingly affable and communicative; he showed me his

* Since the above was written, the Picture Gallery of our illustrious countryman, West, was sold by auction. During the life of Mr. West, £10,000 was refused for the piece called *Christ Rejected;* it was struck off at the sale, I think, for less than half that sum, and the picture is now about to be exhibited in Philadelphia.

little laboratory, and presented me with a copy of his last work on animal chemistry. After this, I went to our consul, Mr. Lawrence, to get his name to my passport, as I now began to think of going to France. Mr. Lawrence I found an old friend, and I chatted with him about old times. He directed me to take the passport to the French ambassador, to obtain his signature. I found the Frenchman who attended at the office a coarse vulgar fellow: with him I had to leave my papers, and was told to call for them the next day, between 1 and 3 o'clock, which is the usual course. Having a card from Sir E. Home to see the grand Museum of the great John Hunter, I passed two or three hours in viewing that celebrated collection. It consists principally of specimens in comparative and morbid anatomy. It is in a fine hall in the Royal College of Surgeons, and is the most extensive and various in its specimens of any museum in the world. In the evening I went to Drury Lane theatre, to see Matthews perform Jonathan in London. It is a most ridiculous and contemptible caricature. I left the place early, and resolved not to go to another theatre in London.

It slipped my memory at the time, but I may here mention, that I heard Madam Sontag and Madam Pasta sing, the other evening, at the King's Theatre, or Italian Opera House. The Opera is the most fashionable place of amusement in the metropolis. The most *exquisite* musick and the most graceful dancing are here to be witnessed; they were both, however, far too *exquisite* for my taste. The crowd in the house was immense; and I was wedged in an almost immovable position in it, for about five hours, and thus, in spite of myself, became completely surfeited with "the concord of sweet sounds." The voice of *Sontag* is certainly most powerful and melodious. It is said that some of her notes, in softness and pathos, excel those of Catalani herself. The interior of the Opera house is superbly decorated: there are five tiers of boxes, and each box is enclosed by curtains, and furnished with six chairs. The whole building will accommodate about 2,500 persons.

Saturday, June 28th.—After taking breakfast with my London friends, Mr. and Mrs. M., I called on Mr. C. and the Rev. Mr. H. and enjoyed for an hour the pleasures of old friendship. As I was last, by nearly two years, from the land of our fathers, I had a great deal to tell them: we parted, expecting all to meet to-morrow at our friends in Camberwell. Upon calling at the French ambassador's, I got my passport without any trouble, except that of waiting half an hour for *my turn*. The vulgar fellow I noticed yesterday, was severely reprimanded for his insolence by some gentleman, who was waiting like myself for *his turn*. I dined at Islington, a pleasant little place about three miles from London.

You will smile when I tell you the circumstance which took me to Islington. Every one has read Cowper's diverting history of John Gilpin, "showing how he went farther than he intended, and came home safe again." At *school* I used to spout these lines, and now being here on the spot, I determined to take a tour from Cheapside to Edmonton, and examine the ground in *propria persona*, which I had often traversed before in imagination. I therefore took my place in a hackney coach to dine at the *Bell*, where good Mrs. Gilpin and children, "her sister and her sister's child," had regaled themselves on her wedding day—

Smack went the whip—round went the wheels,
Were never folk so glad,
The stones did rattle underneath,
As if Cheapside were mad.

The day was remarkably pleasant; the roads were crowded with passengers, and my feelings were in a high state of excitement, as the coach drove rapidly along. It happened to us as it chanced to the hero of Cowper

> That still as fast as we drew near,
> 'Twas wonderful to view,
> How in a trice the turnpike men
> Their gates wide open threw.

At Islington I left the coach, and began to inquire for the Bell tavern. Every one thought I must be acquainted with that celebrated place, but, after many fruitless efforts, I at last ordered my dinner at the *Bull*, into which I thought the Bell might, by the course of time, have been metamorphosed, with even less violence than some of our etymological derivations. The dinner was long preparing, and, as Dr. Johnson remarks, a hungry man "is not much given to abstract speculations or remote inquiry," the truth came uncalled into my mind, that it was not Islington, but Edmonton, a town some miles farther on, where the family of the linen draper cried out—

> "Stop, stop, John Gilpin, here's the house."

My dinner was excellent, and I had for my companion a large crow or rook, which flew into the room and picked up the crumbs from under the table. This tavern is said once to have been inhabited by Sir Walter Raleigh; and though I did not dine, as I intended, in Mrs. Gilpin's apartments, I had the satisfaction of eating in the room where tobacco was first smoked in England.—Goldsmith the poet lived in this neighbourhood; and here died the famous Colley Cibber.

Sunday, June 29th.—In company with Messrs. C. and H. I went to St. Giles's church, and heard from a clergyman of the establishment an exceedingly good and practical sermon: we were all delighted, and I hope profited by it. The church, which is large, was crowded. In the afternoon we went to Rowland Hill's chapel to hear Mr. Jay; but the weather was so hot, and the place so thronged, that we could not stay; we therefore went on to Camberwell to our friends, whom we found waiting our arrival. The evening passed in social, Christian intercourse, and was closed with family worship by Mr. H. After supper we returned to town.

Monday, June 30.—Several of my friends called on me this morning, and we all set off together, in search of something interesting. The streets, particularly the Strand and Cheapside, were more thronged this day than I had before seen them. Monday, I hear, is a day throughout England which is more a leisure day than any other of the six working days, I might say than the seven, for I am sorry to *know* that *many* tradesmen systematically work on the morning of the Sabbath. We visited one of the principal Infant Schools, where about 200 pupils are taught. The pupils are received from two to six years old. The room in which the children were collected was semicircular; no benches were in it except one along the wall, but the scholars sat upon the *steps* of a large semicircular stage. I was exceedingly interested in witnessing the several operations of the school. It is superintended by two females; the elder, and the principal, *apparently*, had one of the most pleasant, benignant, and intelligent countenances I have seen in England. The obedience of the children was secured without any noise or unpleasant bustle. We visited a number of places after seeing the school, but I cannot describe them. At night I strolled up to St. Giles's to see the clock in the steeple, which was illuminated with coal gas; it was so brilliant that the hour could easily be read at the distance of more than a square.

Tuesday, July 1st.—About nine o'clock this morning I took a ride to Greenwich, to see the great Marine Hospital, or *College*, as it is called; and also the Royal Observatory at that place. The College is, I think, one of the finest institutions in the kingdom. Some two or three thousand old seamen are here moored comfortable for life. It was exceedingly interesting to my feelings to see these men; some with but one leg, or one arm, or one eye, in grey hairs, sitting together in groups, in different parts of this extensive establishment. The church or chapel of this College is a beautiful place; the altar piece, which is very large, is by West, and represents St. Paul's shipwreck at Malta, or Melita. The explanation of it, given by the old sailor guide, was amusing; he overhauled it in a perfect seaman-like manner. The pulpit I think the neatest thing imaginable; in fact, the whole church was exactly to my mind, for such a place. Opposite the chapel, and in a building which corresponds with it, is the picture room. The dome, as you enter, and which is 100 feet high, has a good effect; the ceiling of the large hall is painted, and, in the opinion of amateurs, is very fine; it strikes me that it was and is an odd fancy to place a fine picture nearly upside down to examine. The portraits of a multitude of naval officers adorn this room; and there are also a number of large pictures representing naval scenes. The funeral car of Lord Nelson I noticed in one corner of this room. Besides the *College* there is an Asylum for the children of seamen. The whole establishment, both in its moral and physical aspect, is truly grand. The principal front of the Hospital faces the Thames, along which there is a fine terrace, 865 feet in length. No description of mine can give you any correct idea of the beauty, size, and grandeur of this noble structure, as seen from the water: though the view produced in my mind a sublime emotion, yet I felt a nobler thrill of delight, when I reflected that the public munificence had prepared this asylum for the last earthly residence of those who had become old and disabled in the service of their country. Several hours passed rapidly away before I had terminated my hasty survey of this royal, this truly noble establishment. I left it with impressions which I suppose can never be effaced. All the pensioners are well dressed, in a uniform of blue cloth. Besides the publick bounty which supports them, they have the satisfaction of having contributed to it themselves, for every seaman pays sixpence a month for this purpose from his wages.

Back of the College and Asylum is the park, an extensive piece of rising ground, ornamented as usual with large spreading elms and oaks, in the shade of which herds of tame deer were reposing. This park is distinguished for its lovely scenery, and fine prospect of London and the adjacent country. I saw a number of groups of well dressed persons, regaling themselves with light refreshments, in different places. These *pic nic* parties, who bring with them their own provisions, are quite fashionable in the summer months. Dr. Johnson, who had lodgings in the town, used to walk or repose a good deal in this delightful place; and here, it is said, he composed a great part of his Irene, the concluding lines of which are, in my opinion, not surpassed by any thing that Shakspeare ever wrote.

When haughty guilt exults with impious joy,
Mistake shall blast, or accident destroy;
Weak man with erring rage may throw the dart,
But heaven shall guide it to the guilty heart.

On the top of a high hill near

the middle of the park, is the famous Royal Observatory of Greenwich, founded in the time of, and built for, the great Flamstead, whose name the house still retains. I saw but few of the instruments, as I was informed that the Astronomer Royal, Mr. Pound, was absent; I had reason, however, to believe that a falsehood was told me, to prevent his being interrupted. After this I examined a fine church in the town, built by Queen Anne; it is remarkable for its carved work and extensive ceiling, unsuppported by pillars. This town, you know, was the birth-place of Queen Elizabeth and Queen Mary; and here Edward VI. died.

A coach now carried me to Woolwich, about four miles distant, and I was soon placed near the door of Mr. S., to whom I had letters. After dinner, Mr. S. sent his son with me to examine the Barracks, Hospital, Military Academy, and other places worthy of notice. I regretted greatly to find that Dr. O. Gregory was on a tour to the continent, and that Mr. Marsh, an ingenious young philosophical mechanick, whom I was very desirous of seeing, was also from home. Woolwich owes all its importance to the military establishments it contains. The front of the Barracks is the most extensive range of building that I have seen. The artillery barracks contain a library, mess room, guard room, and a good chapel; the whole range extends about 1000 feet. In the model house are deposited many appropriate curiosities. The dock yards are famous for the men-of-war constructed in them. In different places bombs, granades, cartridges, congreve rockets, and all the other horrid artillery of war, are manufactured in the greatest possible perfection and nicety. I left Woolwich in the evening, and returned home by the way of London bridge.

Wednesday, July 2d.—After paying two or three friendly visits, Messrs. C. and H. and myself got on the top of a stage, to visit the far-famed Richmond Hill, where kings and poets have delighted to wander. We crossed the Thames at Putney; near the bridge there is quite an interesting old church; and the river here, though narrow, is beautiful from its grassy and cultivated margin. We spent the afternoon in wandering through the Park and grounds, and in examining different views of the scenery. It is said, in our guide-books, to be by far the most beautiful prospect in England; but had I not read this, I should not have dreamt it. The views at Matlock, in Blenheim Park, and in some other places, I think quite as fine. We were all disappointed in some respects, but returned without regretting our visit, for it is certainly worth seeing, at least from the classical allusions of Pope and Thompson. But I seem to hear you say, do not dismiss Richmond in so summary a manner. Well, then, the town of Richmond lies at the foot of the hill, and others say it is the most interesting village in England; it is certainly celebrated as the residence of many kings and noble personages. Among other anecdotes, we are told that "here died Anne, Queen of Richard II., who first taught the English ladies the use of the side saddle;" but I'll warrant her majesty never approved of those long tailed riding dresses, so much in vogue with the ultra fashionables of the present day. When you ascend the hill, a fine prospect is spread out before you. The silver Thames winds along its base; and undulating meadows, extensive groves, neighbouring and distant villas, and the tall spires of London, form a beautiful prospect; or, as Thompson, the poet of nature, finely says:

Oh! what a goodly prospect spreads around,
Of hills, and dales, and woods, and lawns, and spires,

And glittering towns, and gilded streams, till all
The stretching landscape into smoke decays.

It certainly forms an assemblage of picturesque beauties, which the pencil of Poussin would in vain have attempted to delineate. Thus, you perceive, that though an admirer of Richmond Hill, I cannot fall into such raptures on its loveliness, as all poets and travellers have done before me.

Thursday, July 3d.—As this was to be my last day in London, I felt very busy, and having so much to do, I did not know what to do first. I called to take leave of my friends, Messrs. H. and C., and there learned that Dr. B. and his daughter, from Philadelphia, had just arrived in town. Mr. H. and myself then went to their lodgings, and though we were not so fortunate as to see them, I found that my friend and pupil, Dr. J. Gardner, had just reached here from Ireland. Upon going home I found him seated on my sofa waiting for me. I need not say how much rejoiced I was to see him. Mr. Gray, of the British Museum called and left me some letters for Paris; and Mr. Children sent me a kind parting note, with a letter of introduction to Cuvier. I know not how to express my gratitude for the valuable attentions of these two gentlemen. Their civilities to me have been such, as to render it wholly unnecessary for me to resort to *any* of my numerous introductory letters here, so that I have not delivered one. I gave up all I had proposed to do, and spent a great part of the day and evening with Dr. Gardner, whom I am to meet on Tuesday evening week at Brighton, from which port we are to embark together for France.

With this day my visit to London closes, and I look forward to my departure to-morrow, both with regret and pleasure. The ideas which I have formed from the personal examination of a city so extensive, must be but faint and imperfect, and the little which I have conveyed to you will give but a poor outline, indeed, of that, which, even to me, is quite distinct and clear. The picture is too complicated and vast ever to be examined fully, or copied correctly by any one. As a place of residence, if it were my own country, it would be delightful. There are so many literary, benevolent, religious, and scientifick institutions, and the distinguished personages in each are all, as far as they fell under my own observation, so easy of access, that it seems to me I should never tire with them; yet none of these considerations could induce me to reside here, for it is not *home*. I feel greatly mortified that I have gained so much less real, substantial information here than I expected; yet, from morning till night, and day after day, I have been as busy and inquisitive as man or yankee could be. My fairy visions of the magnificence of London as a city have entirely vanished. As Johnson says, "remotely I saw nothing but towers of temples, and turrets of palaces, and supposed it only the residence of splendour, grandeur, and magnificence; but when I had passed the gates, I found it perplexed with narrow passages, disgraced by despicable cottages, embarrassed with obstructions, and clouded with smoke."

(*To be continued.*)

AMENDMENT OF THE POST OFFICE LAW.

We have not seen the reasons on which an amendment of the Post Office Law should be urged on Congress, so fully and concisely stated in any other publication, as in the following Memorial. We therefore lay it before our readers; for we hope the religious community of our country will never cease to use all

lawful and christian efforts to prevent a desecration of the Holy Sabbath, till at least it shall cease to be countenanced by a national act—remembering that unrighteous national acts constitute national sins, and expose to national judgments.

—

TO THE HONOURABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES, IN CONGRESS ASSEMBLED—

The Memorial of the undersigned Citizens of Philadelphia, in the State of Pennsylvania, respectfully showeth—

That your memorialists, on long and serious deliberation, are impressed with the conviction, that the best interests of our common country loudly call for the repeal, by Congress, of so much of the existing Post Office law, as requires the regular transmission of the publick Mail throughout the United States, and the opening of the Post Offices, on the first day of the week, commonly called Sunday.

Your memorialists beg leave briefly to state the grounds, on which they entertain the conviction that the law in question ought to be amended.

1. Because they view one of its present provisions as directly opposed to the law of God, expressed in the fourth precept of the sacred Decalogue; and as thereby exposing our nation to the just judgments of the righteous Sovereign of the Universe. Your memorialists have no doubt that a large proportion of the population of the United States are with them, in the opinion that, in the point contemplated, the law of God and the law of our country stand in opposition to each other. They wave therefore all reasoning on the rectitude of this opinion,—reasoning which in proper time and place they would have no inclination to avoid—and respectfully appeal to Congress, whether sentiments so extensive, and so deep and solemn, as are those which are entertained on this subject, ought not to be very seriously regarded by the representatives of the people. In asking for such a regard, your memorialists do not consider themselves as requesting Congress to legislate—or at least not to legislate *in the first instance*—on the subject of religion. Lamenting that such legislation has already, in their apprehension, taken place in fact, they declare that their utmost wish would be gratified, if Congress would undo what, in this particular, they conscientiously think has been done amiss; and forever thereafter leave this, and every other subject of religion, untouched in the national legislation. Your memorialists yield to none of their fellow citizens, in an honest and entire aversion to any union of church and state; believing that such union would be pernicious both to church and state, as well as a manifest violation of the federal compact: But—

2. Your memorialists cannot but think that the enactment of which they pray the repeal, is a virtual infraction of the Constitution of the United States, and that they ask no more than a restoration of its integrity. That constitution assures to all the citizens of the republick, entire religious freedom and equal rights. But there are many of our fellow citizens who cannot in conscience act under the law, which requires the transportation of the Mail, and the opening for business of the Post Offices, on the day which they believe has been consecrated by their Maker to a holy rest; and on which all servile labour is, in ordinary circumstances, explicitly prohibited. This large class of citizens—not we humbly conceive the least worthy of regard—are absolutely excluded, in consequence of their religious opinions, from nearly all the employments, offices and emoluments, appertaining to the Post Office establishment—A religious, or rather an irreligious test, appears to your memorialists to be, in this case, imposed; and equal rights to be plainly and injuriously denied, to a large portion of the community.

3. In another particular, your memorialists apprehend that the part of the law for the repeal of which they petition, is inconsistent with the federal constitution. That instrument declares, that the powers not expressly given therein, are reserved to the several States of the confederacy, or to the people. Now we believe, that nearly all, if not the whole, of the confederating States, at the time they adopted the federal constitution, had laws in existence, and which still exist, explicitly prohibiting such acts as constantly take place, in the conveyance of the Mail, and the transaction of business at the Post Offices, on Sunday: nor has the power of repealing these laws ever been surrendered to the federal legislature. Yet they are in effect repealed; for they are completely set aside by that part of the Post Office law to which your memorialists refer. The example, moreover, which is every week exhibited, of a total disregard to the day of sacred rest, in the travailing of the Mail under the countenance of a national act, is of more pernicious influence than can easily be set forth. It renders impracticable the effectual execution of any of the State laws, by which a due observance of the Lord's day is enjoined; so that the utter disregard and desecration of that day seems likely soon to ensue, if the example which has been, and still is, a principal cause of the evil, shall not be withdrawn.

4. Your memorialists cannot but think that an invidious difference exists, at present, between the arrangements which relate to the Post Office, and those of all the other departments of the general government. In the federal Constitution itself, (Art. I. Sect. 7,) Sunday is expressly excepted from being reckoned, in the ten days allowed to the President to deliberate on the laws submitted to him for approbation. All the courts of law throughout the land, and all judicial proceedings whatsoever, are intermitted; and Congress, as well as the legislatures of the several States, regularly adjourn their sittings, from the day that precedes to that which follows Sunday. From this it seems palpably evident to your memorialists, that not only the entire and approved usage of our country, but the opinions and feelings of the people at large, are in favour of regarding Sunday, as a day to be exempted publickly, as well as privately, from common secular business. And why—let your memorialists be permitted to ask—should the numerous individuals employed in the Post Office department, be deprived, as they are, of the rest, and the other privileges which their fellow citizens of all descriptions enjoy, by the suspension of their ordinary engagements for one day in seven? No necessity, or sufficient cause for this peculiarity, your memorialists are persuaded, can be assigned; even if the paramount consideration of the sacredness of the day should be left out of view. It is readily admitted, that there may be emergencies of a publick kind, as there are incidents in private life, which will justify and call for secular labour on Sunday; and the sending of a special Mail by express, on such occasions, would be free from all objection. This, and no more than this, was, it is believed, the usage, during the revolutionary war of our country; when, if ever, a regular Mail on Sunday would have been necessary. This, also, or a usage equivalent to this, is that which obtains in the country from which our population, laws, and habits of life, have mostly been derived—a country the most commercial in the world, and oftener and longer, perhaps, than any other, engaged in war. This, too, was, for several years, the usage under the federal government; and we verily believe the usage was changed, more by oversight than by design, in framing the Post Office law, as it now exists—It is, your memorialists distinctly state, not against *an extraordinary*, but against *the ordinary* transmission of the Mail on Sunday, that they remonstrate. Some of your memorialists have been extensively engaged in commerce, and their own experience and observation satisfy them, that no commercial interests would really suffer, if there were a known and legal prohibition of the transportation of the Mail, and the delivery of letters from the Post Office, on the Lord's day.

5. Finally—Your memorialists are under the solemn conviction, that the preservation of all our free institutions, in their purity and integrity, if not in their very existence, is deeply involved in this subject. No maxim in politicks is better established, than that virtue and good morals are the only basis on which free governments can permanently rest; and no truth is more clear or important, than that which was inculcated in the farewell address of the father of our country, that morality cannot be preserved without religion: and to this it may, with truth as unquestionable, be added, that without a Sabbath—a day of sacred rest—religion cannot be maintained in an extensive community. Do we then ask that Congress should interpose to maintain it? No—we repeat, that we only ask that Congress may not permit the law of the United States to destroy it—We entreat that the law of our country may not be permitted to undermine and prostrate the palladium of its freedom. On this ground, we believe that an answer which ought to be entirely satisfactory, may be made to the only specious objection we have ever heard to the subject of our memorial; namely, that there are religious sects in our country, who observe another day for rest from labour, and for the purpose of publick religious worship, than the first day of the week; and that the privileges of those who belong to these sects would be abridged, by the change your memorialists ask for in the Post Office law. To this we reply, that the sects in question, equally with your memorialists, admit that one day in seven ought to be religiously observed; and we doubt not they will also admit, that it is hopeless, if not improper, to look for a national recognition of more than one day, for this purpose. Which, then, should be the day? Should it be that which is already observed by ninety-nine hundredths of the community, or that which would best suit the small remainder? The answer is too obvious to require expression. But we may be allowed to add, and we do it with the utmost sincerity, that so thoroughly are we persuaded that the religion, morals, and liberties of our country, are indissolubly linked together, and that the whole are so intimately connected with the due observance, in this country, of what we call the Christian Sabbath, that could we, with the retention of these sentiments, become Sabbatarians, Jews, or Deists, we would still unite in petitioning for the amendment of the law, which is the subject and prayer of this memorial. Viewing a day of sacred rest as indispensable to all that is most precious in our social relations, and seeing

that all individuals could not be fully accommodated, we would yield our convenience most cheerfully to that of a vast majority, and join with them in earnestly praying, that objects so invaluable, both to us and to them, might not be sacrificed, because their preservation would be attended with a slight disadvantage to ourselves. We would call to mind, that without a set season for the purpose, there would be no stated and publick commemoration of the authority of the Supreme Ruler of the universe; no celebration of that worship which impresses on the popular mind the remembrance of his all-seeing eye; and no feeling, consequently, of the responsibility which all men owe to him—sanctioned by a retribution of reward or punishment, to be realized beyond the grave: And in the absence of these, we would consider that all sense of moral obligation, and of course all hold on the consciences of men, would speedily vanish; and that vice and disorder, in every form and degree, would come in like a flood—sweeping from their very foundations all our free institutions, and leaving in their place, if any thing was left, an odious tyranny, worse than a state of nature itself. This, it will be recollected, is not a mere picture of the fancy; it is little else than the recital of an experiment, which, within the memory of the living, has actually been tried in Europe;—and ought not the result to prove a warning to the world?

Your memorialists do, therefore, most earnestly beseech of Congress, by a regard to the command of God, and a just fear of his righteous judgments—by a regard to the Constitution of the United States, under which they act—by a regard to the consciences and rights of a large portion of their constituents—and by a desire to preserve principles and institutions, which sustain the whole fabrick of our freedom and social happiness:—by all these weighty considerations, your memorialists most earnestly and respectfully pray, that so much of the existing Post Office law as requires the regular transportation of the Mail, and the delivery of letters from the Post Offices, on Sunday, may be speedily repealed.

We have seldom met with as much genuine pathos in the same compass, as in the following short narrative. But what is still better, it contains what *mothers* and *children* may read with lasting moral benefit, and we hope they will. The narration is taken from the Portland Courier.

MY MOTHER.

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful, when she praised me; and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child, how can you grieve me so." I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed; and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered "mother, mother, wont you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room: but he could not speak.—After they put me in bed, I laid a long while, thinking, I feared my mother would indeed die, for her cheek felt cold as my little sister's did when she died, and they

laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face—I removed it—it was just as I feared.—Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips, remained. In an instant, all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. She was buried—but the memory of the funeral is indistinct. I only retain the impression, which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never yielded to this turn of my disposition, without fancying I saw her mild tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not, would not, do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger, that she might pray once more for me. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is, that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the exemplary conduct and faithful instructions of my excellent mother. E.

THE RIGHTS OF THE INDIANS ASCERTAINED.

"The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." In this passage of sacred scripture, there is a reference to the grant made of the earth to the human race, by its Creator and original proprietor. The grant however was general; and since the days of Peleg, the fifth in descent from Noah, there has been no division of the earth, by divine authority—no assignment of different parts of it, to different portions of the great human family. Nor is a claim now made by any nation or people, that they hold their right to a part of the earth, in virtue of the division that was made in the time of Peleg. By what right then do they hold it? In answering to this inquiry, there are certain points in which jurists, and writers on the law of nature and nations, are agreed; and there are other particulars in which they are not entirely harmonious. *Prior occupation*, it is agreed on all hands, gives a perfect right to a certain portion of the earth. "Of things that lay in common for the use of man, I have a right to take what is convenient for me; and after I have taken it, nobody can have a better right, nor consequently any title to take it from me. But many questions difficult to be resolved, arise from the application of this principle. How far does this right extend? Must I take only what is sufficient for the present moment, or may I provide for future necessities and enjoyments? In vacant lands, must I take only what I and my present followers can sufficiently occupy, or may I touch a continent and call it mine, though I shall not be able to fill it in many ages? I answer, *common utility* must be the rule in all these cases; and any thing more particular must be reserved till we come to the law of nations."* Now,

* Witherspoon's Moral Philospohy.

common utility, as ascertained by the law of nations in regard to the point before us, decides that the known and well established boundaries of any nation, shall not be violated by other nations—That is, one nation shall not, under the pretence or plea that it greatly needs a part of its neighbour's territory, and that this neighbour does not need it and is not using it, proceed to take possession of such territory, and occupy it as its own. This would be considered as a perfectly just cause of war: And in fact, although the principle just mentioned is explicitly admitted by all, yet a large part of the wars of Europe for centuries past, have been waged in controversies about boundaries; about what they were or ought to be, or about their violation or extension. Here indeed is the source of all the questions relative to *the balance of power*.

In regard to parts of the earth without any inhabitants, the object of our present inquiry is not concerned. Our aim is, to ascertain the rights of the actual aboriginal inhabitants of the country in which we live: And as we do not profess to hold under the equally foolish and impious assumption of the Pope of Rome, that it was his prerogative to grant heathen lands to whomsoever he pleased, we are prepared to make an application of the principle already illustrated, to the state of the Indian tribes within the limits of the United States, when our European ancestors first came among them. The real state of the Indian nations, at the period to which we refer, as to the right of territory *in a national capacity*, is, we think, an essential point in this whole subject; and it is one which we have not seen distinctly presented, nor indeed scarcely glanced at. We profess to have some knowledge of Indian antiquities, and so far as it extends, we cannot name a single part or parcel of this country, especially on or near the Atlantick seaboard, which was not within the limits or boundaries of some nation or tribe of Indians. These boundaries were not indeed marked, in the same manner in which they are defined by civilized nations; and they were about as often the cause of Indian wars, as the like cause has produced the like effects among nations called Christian—not oftener, we verily believe. Nay, we believe there have been more controversies about boundaries, among the several States of our Union, and in more instances than one producing acts of violence, though not general warfare, than took place in an equal space of time among the primitive occupants of our territory. The Indian nations had recognised boundaries, defined in their own way, and by memory and tradition the knowledge of them was handed down from one generation to another. In the numerous purchases of land made from the variety of Indian tribes in our country, we do not recollect an instance, of one tribe complaining that another had sold land which they had not a right to sell, because it lay without their acknowledged limits. But if an instance or two of this kind has taken place, it is no proof that our position is not sound. It has taken place occasionally among European nations; and is no more than a rare exception to a general truth—The complaint, if any such has been made, was more likely to proceed from envy or cupidity, or some other bad principle in the complainants, than to be well founded.

Let it then be kept in mind, that the whole territory of the United States, before a foot of it came into our possession, was parcelled out among tribes or nations of Indians, whose several boundaries were about as well recognised among themselves, as are those of other states and nations. Tell us not therefore that they have no rightful claim to their territory, because

there are parts of it which they have only "past in the chase, or seen from the mountain's top." It was theirs by *prior occupation*, and its extent was ascertained by national boundaries, before it was ever seen from the mountain's top or the valley's plain, by a European eye? The allegation that they have what they do not use for cultivation, or for the formation of settlements, is a plea which would never be addressed to a nation with powers adequate to self protection; or if made, it would not be endured for a moment. What, for example, would Russia say, if any state in the American Union, or even the proudest nation in Europe, should claim a portion of her enormous empire—say of that which lies on the western coast of our own country—and should offer as the reason that it was unsettled, and that she did not use it. "Touch it if you dare," would be the import of the answer, however courteously it might be wrapped up in the language of diplomacy. The law of nations has settled no point more clearly, than that every nation is exclusively possessed of all the territory that lies within her known and well established boundaries, to whatever use she may apply that territory, or if she apply it for the present to no use whatsoever. "Every thing included in the country belonging to the nation, and nobody besides itself, or he to whom it has devolved the right, being able to dispose of it, if it has left uncultivated and desert places in the country, no person whatsoever has a right to take possession of them, without its consent. Though it does not make actual use of them, these places belong to it; it has an interest in preserving them for future use, and ought not to be accountable to any person for the manner in which it makes use of its property."* Vattel, in the section from which we have quoted, refers to what he had previously said (Book I. sec. 81,) in which he had considered the very case of the Indian tribes, when America was first discovered; and it is but fair to state, that he there considers them as "erratick nations, incapable by the smallness of their numbers to people the whole," and decides, that they "cannot exclusively appropriate to themselves more land than they have occasion for, and which they are unable to settle and cultivate." We perfectly agree with Vattel in his principles, and only dissent from him in regard to facts, of which we believe we have a far better knowledge than he had obtained—knowledge, which if he had possessed it, we think he would have agreed with us in our whole statement.—The "erratick" Indian tribes of our country "had not more land than they had occasion for," in order to subsist in the hunter's state, the only state in which they could at that time subsist at all. If therefore they had a right to exist on the earth which the Creator had given them, they had a right to the territory necessary to that mode of existence: And all experience shows that the territory they possessed was actually necessary for this state of existence, since just as fast as their hunting grounds have been taken from them, they have dwindled, till they have become extinct. We are no advocates for the Indians remaining permanently in the hunter's state; but we wish them to be drawn from that state by persuasion, and choice, and instruction; and we contend that till this actually takes place, they have a right, derived from Him who created both us and them, to occupy those hunting grounds which are necessary to their subsistence, and which God had given them, and they had meted and bounded among themselves, before they knew that there was a white man on the earth. Vattel himself, seems to have felt that he was not standing on solid ground, in deciding against the exclusive

* Vattel, Book II. Chap. VII. Sect. 86.

right of the Indians to their lands; and indeed there is no question in the law of nature and nations, so difficult as that which relates to the quantity of land or territory, to which a nation may rightfully maintain an exclusive claim. But we are clear that the Indians had not, *for their mode of life*, any such *surplusage* as to warrant the Europeans to take any part of it from them without their free consent. Accordingly, we find Vattel concluding the section to which we have referred, with saying—"However we cannot help praising the moderation of the English Puritans, who first settled in New England; who, notwithstanding their being furnished with a charter from their sovereign, purchased of the Indians the land they resolved to cultivate. This laudable example was followed by Mr. William Penn, who planted the first colony of Quakers in Pennsylvania."

Thus have we examined the exclusive right of the aboriginal Indians of our country, to the territory which is now embraced within the limits of the United States; and we have shown this right to be invested in them by the law of nature and nations, grounded in the immutable principles of reason, justice, and common utility; and therefore rightly considered as sanctioned by God himself. We have done this, because it has been a trial of our patience, to hear of pretended state rights to Indian territory, derived from grants made without the consent of the Indians, by the United States. We are well satisfied that no such grants have ever been made. But if they had, we wish our readers to see that no nation or people under heaven, had any *moral right* to make any such grants—that the Indian claims were prior and paramount to them all—that their rights were those with which our common Creator had invested them, and of which they could not be divested without their consent, but in disregard of the Sovereign authority of the Ruler of the universe—the avenger of the injured and oppressed.

But it is indeed most grateful to us to know, that although the Indians have suffered innumerable and grievous wrongs from Europeans, yet our forefathers, as Vattel has admitted, did not wrong them in the first settlement of our country; and that the United States in their national capacity, ever since the establishment of the federal government, have uniformly considered them exactly as we have considered them—independent nations, having a right to their lands and their boundaries, and in all respects possessing the attributes of a people with whom treaties and stipulations were to be formed, in the same manner as with those in a state of civilization. It has been incontrovertibly shown of late, that there is not a single instance in which the federal government has not viewed and treated the Indians in this manner—treated them as possessing all the attributes of sovereign independent nations—in the numerous formal treaties that have been made with them, from the time that our national constitution came into operation.

Since we began to write, we have read the letter of Col. John Trumbull, the celebrated historical painter, to the Hon. Mr. Wilde, in Congress, who spoke disparagingly of him, in the debate which recently ensued in the House of Representatives, on a motion to refer to the committee on Indian affairs the memorial adopted by a large assembly of the most respectable citizens of New York, and of which Col. Trumbull was the chairman. After showing the calls and the advantages which he had had, to be well acquainted with the law of nations, the Col. adds—

"If you had known these facts, perhaps you would not have thought it so extraordinary that the Painter should now risque an opinion on a

question which he regards as one strictly of international law.

"I reason thus:—By the Constitution of the United States, treaties are the supreme law of the land; obligatory not merely on all the individuals, but on all the States which compose the nation.

"The power of making treaties is vested *exclusively* in the President and Senate.

"Many treaties have been made between the Presidents and Senates of the United States and the Cherokee nation.

"A treaty can be annulled only by the consent of both the contracting parties, or by the violent and lawless conduct of one.

"The Cherokee nation, one of the parties in this case, far from giving their consent to a dissolution of existing treaties, earnestly insist upon their fulfilment.

"Therefore, the present attempt to set aside these treaties, by any act of the government of the United States, or by their supineness or connivance, does appear to me to be a direct and most unfair appeal to the law of the strongest,—a principle which I am very reluctant to see acted upon by the government of my country, in this or any case.

"Thus thinking, and presuming that I am a free citizen of a free country, I cannot be persuaded that I have acted improperly in expressing my opinion on this important subject, to the Representatives of the Nation, and I presume that every gentleman who took part in the memorial in question, will most cordially subscribe to these opinions."

The conclusion at which Colonel Trumbull arrives in these remarks, is as unavoidable and incontrovertible as any that can be formed in syllogistick reasoning—the premises are as clear and the demonstration as complete.—Remarking then that what he says of the Cherokees, is equally and undeniably applicable to all the Indian nations with whom we have formed treaties, it follows from the train of argument now before the reader, that no Indian tribe can be removed from the soil and territory derived from their ancestors, unless by their free consent, nor be subjected, on that soil and within that territory, to any laws to which they have not consented, without violating, 1. The gift of the Creator to this portion of his rational offspring. 2. The law of nations in relation to soil and territory. 3. Treaties as freely, formally, and solemnly made, and as deeply involving the faith and moral character of the United States, as any they have ever formed. It is in *opposition* to all these sacred obligations—let it be distinctly noted—that they are pleading, who either advocate the removal of the Indians by force or fraud from the inheritance of their fathers, or, in the possession of that inheritance, seek to subject them to laws in the formation of which they have had no voice: And it is that the same sacred obligations may *not* be violated, that those who are now petitioning Congress on the subject of Indian rights, urge their plea and their prayer. —We look with trembling anxiety for the issue.

As to the removal of the Indians, on their own consent, to a location far distant from their present residence, we cannot but view the measure as cruel in its very proposal, and deceptive in its final result.—Cruel, because it will unavoidably break up all their improvements, and all the civil and religious institutions which they have formed, and in which they are making the most hopeful progress, and probably prevent their ever being again commenced.—And in the end deceptive; for if the United States cannot protect them where they are, neither will they be able to protect them in the territory to which they will be transferred. By the treaty making power, Congress is invested with competent and complete authority

to protect the Indians where they now reside; and if Congress will not, or cannot, exercise this authority now, we verily believe they will not exercise it when the white settlements shall surround the proposed Indian reservation—nay, we believe that what shall wrongfully be done now, will be pleaded as a precedent for then doing it again. Our hope and earnest prayer therefore is, that He who has the hearts of all men in his hands, will influence those with whom is the disposal of this momentous and most interesting concern, by a reverence for his Sovereign authority, a regard to the rights of human nature, the law of nations, and some of the very principles on which we contended for our own independence, to do justice to the Indians; and not to expose our happy land to the sore visitations of heaven, and tarnish our national character before the whole civilized world, by a forcible removal of them, or a refusal to grant them complete protection in their present abode.

From the Evangelical Magazine.

PILATE'S QUESTION.

What is truth? The fickle Roman
  Ask'd, nor waited for reply.
Question this of mighty omen!
  Shall I also pass it by?
No! my Lord; I'll turn me to it,
  Anxious all its depths to sound;
Let me humbly, closely view it,
  Till I have the answer found.

What is truth? The only token,
  Lent to guide our blinded race,
Is the word which God hath spoken
  By the heralds of his grace.
Thence we learn how helpless strangers,
  Guilty rebels such as we,
May escape ten thousand dangers,
  Burst our fetters and be free.

What is truth? That man is mortal,
  Wretched, feeble, and deprav'd;
Dying still at mercy's portal,
  Yet unwilling to be sav'd:
Oft to safety's path invited,
  Prone from it to wander far;
'Midst the blaze of noon benighted,
  With himself and God at war.

What is truth? That He, who made us—
  He, who all our weakness knows—
Stoop'd himself from heaven to aid us,
  Bear our guilt and feel our woes:
Like the lamb the peasant slaughters,
  See him unresisting led;
'Midst the tears of Judah's daughters,
  Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition
  Brought the gentle Saviour low;
Hast thou felt one hour's contrition
  For those sins which pierc'd him so?
Dost thou bear the love thou owest
  For such proof of grace divine?
Bold I answer, Lord, thou knowest
  That this heart is wholly thine!

Long, indeed, too long I wander'd
  From the path thy children tread;
Long my strength and substance squander'd,
  Seeking that which was not bread;
Now,—though flesh may disavow it,
  Now,—though sense no glory see,
In thy might, my God, I vow it,
  Ne'er again to turn from Thee!

Edinburgh. H. E.

Review.

MEMOIR, CORRESPONDENCE AND MISCELLANIES, FROM THE PAPERS OF THOMAS JEFFERSON, *Edited by Thomas Jefferson Randolph.* 4 *vols.* 8*vo.* *Charlottesville. Published by F. Carr & Co.* 1829.

We do not propose to enter into a detailed review of these four closely printed octavo volumes—The limits, as well as the design of our work, forbid such an undertaking. The religious, or rather the irreligious character of the publication, will claim our principal attention. We have read the first volume throughout with much care; and with equal care have perused selected parts of the other three, and taken a general view of their entire contents. We state this, because we think a reviewer should

always tell his readers what he has read, and what he has not read, of any book of which he attempts to give the character; unless he means to show them, by the manner in which his review is conducted, that he has faithfully plodded through the whole.

The first volume of the work before us contains a Memoir of Mr. Jefferson, of 89 pages, written by himself; an appendix to the memoir, of 56 pages; then a series of letters, entitled Correspondence, with an Appendix, which, together with an Index, fill the remainder of the volume of 446 pages. The other volumes, which are a little larger than the first, contain, in the language of the editor,

"I. Letters from 1775, to his death, addressed to a very great variety of individuals; and comprising a range of information, and in many instances, regular essays, on subjects of History, Politics, Science, Morals and Religion. The letters to him are omitted except in a very few instances, where it was supposed their publication would be generally acceptable, from the important character of the communication, or the general interest in the views of the writer; or where the whole or a part of a letter had been filed, for the better understanding of the answer. In these cases, such letters are inserted in the body of the work, or in an appendix, as their importance, and connexion with the subject discussed by the author, rendered advisable. And where inferences from the tenor of the answer, might in any way affect the correspondent, his name does not appear in the copy filed. The historical parts of the letters, and the entire publication, have the rare value of coming from one of the chief actors himself, and of being written, not for the publick eye, but in the freedom and confidence of private friendship.

"II. Notes of conversations, whilst Secretary of State, with President Washington, and others high in office; and memoranda of Cabinet Councils, committed to paper on the spot, and filed; the whole, with the explanatory and miscellaneous additions, showing the views and tendencies of parties, from the years 1789 to 1800.

"Appended to the publication, is a 'Fac simile' of the rough draught of the Declaration of Independence, in which will be seen the erasures, interlineations and additions of Dr. Franklin and Mr. Adams, two of the appointed Committee, in the hand-writing of each."

Returning to the memoir, with which the first volume commences, we have to say, that we are friendly to auto-biography; and were glad to find this narrative of a considerable part of Mr. Jefferson's life from his own pen. "It commences—remarks his editor—with circumstantial notices of his earliest life; and is continued to his arrival in New York, in March, 1790, when he entered on the duties of the department of State, of which he had just been appointed Secretary."—It begins thus:—

"January 6, 1821. At the age of 77, I begin to make some memoranda, and state some recollection of dates and facts concerning myself, for my own more ready reference, and for the information of my family."

Mr. J., after his grammar school education, entered William and Mary College, in the spring of 1760, where he continued two years. He studied law under the celebrated George Wythe, one of the signers with himself of the declaration of American Independence, and with whom he maintained, till the death of that distinguished man, a warm and uninterrupted friendship. After practising law at the bar of Virginia for two years, he became, by the choice of the county in which he lived, a member of the legislature of that then British colony, and so continued till the period of the revolu-

tion; and in the mean time, followed his profession as a lawyer, "till the revolution shut up the courts of justice." In January, 1772, he was married "to Martha Skelton, widow of Bathurst Skelton, and daughter of John Wayles, then twenty-three years old." At the death of his wife's father, he received, as her portion, a sum about equal to his own patrimony, and which he says "doubled the case of our circumstances."*

Mr. J. was one of the most active members in the legislature of Virginia, in opposing the claims of the mother country on her colonies. His own representation is, that his zeal against British assumptions carried him somewhat farther than he found any one willing to accompany him, except his friend Wythe. He was not a member of the first Congress, which met in Philadelphia in 1774. In the second, which convened on the 10th of May, 1775, and in which he took his seat on the 21st of June, it is known that he acted a very conspicuous part; although, as he states, he was, with the exception of one individual, the youngest member of that illustrious body. The memoir gives a detailed account of the measures and deliberations which preceded the declaration of independence. The committee appointed to make the draught of that important instrument, he tells us, consisted of John Adams, Dr. Franklin, Roger Sherman, Robert R. Livingston, and himself; and that, at their request, he drew it up. A copy of this draught, as it came from his pen, with a distinct indication of the omissions and amendments it received before its adoption, is given in the memoir; and the 4th vol. is closed with a fac simile of this far-famed paper, with interlineations in their own hand-writing of Dr. Franklin and Mr. Adams, the only members of the committee who thought proper to propose alterations. The other changes, which are pretty numerous, but which after all leave to Mr. J. more than three-fourths of his original copy, appear to have been inserted while it was under discussion in Congress. No one needs to be informed that it was approved and signed on the 4th of July, 1776.

We have given the foregoing abridgment of facts as stated in the memoir, up to the last mentioned date, because we thought it would be gratifying to our readers to be acquainted with the early history of Mr. J. His subsequent life is more generally known. We shall therefore only take the epitome of it, as given by himself, in Vol. IV. p. 434, when he asked permission of the legislature of Virginia to sell his property by lottery. After mentioning that he had been a member in the colonial legislature, he adds —"I was thence sent to the old Congress. Then employed two years, with Mr. Pendleton and Mr. Wythe, on the revisal and reduction to a single code of the whole body of the British statutes, the acts of our Assembly, and certain parts of the common law. Then elected Governor—Next to the legislature, and to Congress again. Sent to Europe as minister Plenipotentiary. Appointed Secretary of State to the new government. Elected Vice President and President. And lastly, a visiter and Rector of the University. In these different offices, with scarcely any interval between them, I have been in the publick service now sixty-one years; and during a far greater part of the time, in foreign countries or in other States"—He died, as the world knows, on the 4th of July, 1826.

* It appears that his wife died a short time before he went to France in 1783, leaving three daughters; the youngest of whom did not long survive her mother. The eldest accompanied her father to France; and the second, after the death of her sister, was sent thither also, at the request of her father.

The larger part of the first volume, and the whole of the three that follow, save the concluding part of the fourth, consists of letters, with some notes and references to certain publick documents—all this the editor denominates "Correspondence." The letters, however, to which Mr. J. replies, and those that were sent in answer to his, are, as the editor states and we regret, not given, except in a very few instances. More than 80 pages, at the close of the fourth volume, are devoted to what are called "*Anas*," containing explanations, memoranda, notes of conversations, &c. &c.

The work before us, from the great variety of subjects discussed, exhibits Mr. J. as a statesman, a diplomatist, and a scholar, and in each of these characters he certainly appears to advantage; nor are we disposed to mention those minor defects, which we think might be pointed out in his political and literary productions, farther than as they may fall in our way in animadverting on his ethicks.

We suppose it probable, although it is not intimated in the preface of the editor, that Mr. J. intended the whole of the papers which compose the volumes before us, for a posthumous publication. In our judgment, his reputation, in every view, would have been consulted, by consigning more than a fourth part of them to everlasting oblivion. He, or his editor, has thought otherwise; and has chosen to submit them indiscriminately to the publick. No one therefore has a right to complain if they are made the subject of just criticism. We will endeavour to offer our remarks with Christian temper and candour—Not meaning by this, however, that we shall not express our mind freely; but that we will try to misrepresent nothing, to exaggerate nothing, and not to indulge in feelings or language unbecoming our character as *a Christian Advocate*.

Our first remark is, that if our Declaration of Independence had been published without an amendment of Mr. J.'s draught, it would not have contained that proper and solemn "appeal to the Supreme Judge of the world, for the rectitude of their intentions," made by the representatives of our nation, as a preface to the formal act by which we were separated from the parent state; nor any expression of "a firm reliance on the protection of divine providence," for being carried through the hazardous contest which they saw before them, when they pledged to each other "their lives, their fortunes, and their sacred honour." In examining the fac simile of the original paper, it would seem that Dr. Franklin was the author of the first amendment here indicated. His name appears in the margin a little above this interlineation, but whether it refers only to the correction of a word or two, to which it is opposite, or extends farther, we are not certain. Be this as it may, it has led us to reflect on the different course which he took, in regard to religion, from that which was pursued by Mr. Jefferson. The Dr., we fear, had no belief in divine revelation. But he never openly impugned it; he never became the bitter reviler of religious sects; but kept his infidelity as much as he could to himself. He was the defender and patron of the celebrated Whitfield; he seems to have had a practical sense of the providence of God; and he always wished to mix the solemnities of religion with publick acts. It appears to be well authenticated, that when the deliberations of the national convention, by which the federal constitution was formed, were brought to a stand, by the unyielding temper of its members, he very seriously proposed that a clergyman should be called in, to lead them to seek counsel and direction from heaven, in solemn prayer. The course of Mr. J., as the sequel will

show, was as opposite to this as the east to the west; and we do not owe it to him that our national appeal to arms and declaration of independence, was not made without any recognition of the superintending and all disposing providence of God.

Yet after all, we find that Mr. J. did call in the aid of religion on one occasion, when he found it would serve a political purpose. In his memoir, which it will be recollected was written when he was 77 years old, he gives, in the true style of Gibbon or Hume, the following curious account of the method taken by himself and a number of his friends, to excite the people of Virginia to a defence of their rights, at the commencement of our revolutionary struggle.

"We were under conviction of the necessity of arousing our people from the lethargy into which they had fallen, as to passing events; and thought that the appointment of a day of general fasting and prayer, would be most likely to call up and alarm their attention. No example of such a solemnity had existed since the days of our distresses in the war of '55, since which a new generation had grown up. With the help, therefore, of Rushworth, whom we rummaged over for the revolutionary precedents and forms of the Puritans of that day, preserved by him, we cooked up a resolution, somewhat modernizing their phrases, for appointing the 1st day of June, on which the port bill was to commence, for a day of fasting, humiliation and prayer, to implore Heaven to avert from us the evils of civil war, to inspire us with firmness in support of our rights, and to turn the hearts of the King and Parliament to moderation and justice. To give greater emphasis to our proposition, we agreed to wait the next morning on Mr. Nicholas, whose grave and religious character was more in unison with the tone of our resolution, and to solicit him to move it. We accordingly went to him in the morning. He moved it the same day: the 1st of June was proposed; and it passed without opposition.

* * * * * * * * *

"We returned home, and in our several counties invited the clergy to meet assemblies of the people on the 1st of June, to perform the ceremonies of the day, and to address to them discourses suited to the occasion. The people met generally, with anxiety and alarm in their countenances, and the effect of the day, through the whole colony, was like a shock of electricity, arousing every man and placing him erect and solidly on his centre. They chose, universally, delegates for the convention."—Vol. I. pp. 5, 6.

We have a few remarks to make on what we have here quoted: and first of all, we ask our readers what is the appellation they give to a man who, to carry a point, gravely makes use of religion, in some of its most solemn rites and appeals, when in his heart he considers the whole as a farce—and then has the face to tell the world that he has done so? If a clergyman should do this, we know that men in general, and none more readily than such men as Mr. J., would brand him as a most detestable hypocrite, and a most reckless profligate—and we think they would do perfectly right. But we want to know whether what would be thus base in a clergyman, aggravated, as we admit it would be, by the nature of his vocation, is altogether innocent in a politician? is rather a matter of boast than of shame? We want to know, too, whether it is very consistent for men who do this, to be the readiest of all to charge the friends, and especially the ministers of religion, with almost an indiscriminate hypocrisy—"Physician heal thyself."

Our next remark is, that Mr. J. here admits, that at the commencement of our revolution, the influence of religion and the clergy, effected that which, without their aid, he and his brother politicians could scarcely have effected. This was indeed the fact. But for the religion of our country—the spirit it infused, and the habits it had formed and cherished—our revolution, instead of being orderly, and comparatively bloodless, would have resembled that of France. And but for the influence of the clergy, the people never could have been simultaneously roused to exertion, nor their spirits have been cheered and their

courage sustained, through the trying conflict which ensued. We well remember the times of which we write, and we know that we state the simple truth. Yes, and among all the clergy of our land, there were none more universally and ardently attached to the cause of their country, or more zealous and efficient in advocating and promoting every patriotick plan and effort, than those of the Presbyterian and Congregational churches. Yet these are the men whom Mr. J., in the work before us, thinks he cannot reprobrate with sufficient severity; the men on whom he exhausts the whole vocabulary of vituperation and of opprobrious epithets and appellations.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Talipot Tree of Jaffna.—The Talipot tree is one of the most remarkable of the palms, (if it be properly classed with them, as it has been by some,) but it is of very rare occurrence; and has been well described by Mr. Spaulding in his journal from this mission. It is usually somewhat taller and larger than the palmyra, is more uniformly erect, and has a much wider spread leaf at top. The circumference of this leaf is indeed such as to cover six or eight persons from the rain when spread, and yet it is so light as to be easily carried in the hand, as it often is, in the shape of a long fan. Natives of distinction often have these umbrella fans handsomely ornamented, borne over their heads by a servant. The tree blossoms and bears fruit but once in its life, and that at the end of about 40 years. The sheath which envelops the flower is very large, and shoots up from the centre of the leaf crowned top, to the height of 15 or 20 feet. When it bursts, it is said to make an explosion like the report of a cannon. Afterwards, it shoots forth branches, spreading on every side, and dividing into innumerable stems, like tassels on the top of Indian corn, on which are beautiful yellow flowers, of a strong smell. The whole tuft is a magnificent cone, near thirty feet in height and half that in diameter. The flowers are succeeded by a small fruit the size of a cherry, but of no use, except to propagate the tree. It is, however, remarkable as an instance of the luxuriance of nature, that, though this singular tree bears fruit but once, and then dies, it then produces seed enough to cover a large tract of country with its progeny.—*Mr. Winslow's Missionary Journal.*

The Great Earthquake in Calabria in 1783.—The boding terrors exhibited before the earthquake by the animal world were remarkable. Man alone seemed to be exempt from all foreknowledge of the approaching calamity, and causes which excited evident distress and panick in the whole brute creation, produced in him neither physical nor moral change. The effect upon animals was infinitely diversified. In some the apprehension was evinced earlier, and with vehement and rapidly succeeding emotions: while in others it was later, slower, and less demonstrative. A short time before the first shock, and during the whole period of the great shocks, the fishes along the coast of Calabria Ultra appeared on the surface in a state of stupor, and were caught in unusual quantities. Wild birds flew screaming and in obvious alarm through the air, and were caught in traps and nets with increased facility; while geese, pigeons, and all other domestic fowls, exhibited the same degree of terror. Dogs and asses betrayed an earlier and stronger consciousness than any other quadrupeds. They chased about in wild and staring terror, and the air rang with their horrid howlings and brayings. Horses, oxen and mules, neighed, roared, and shook in every limb; pointed their ears forward, and their eyes rolled and glared around with terror and suspicion. When the terrible first shock was felt, they braced every limb, and endeavoured to support themselves by spreading their legs widely asunder; but many were nevertheless thrown down. Some of them took to flight *immediately before* the shock, but, soon as they felt the earth heaving under them, paused, and stood motionless and bewildered. Pigs appeared less conscious than any other animal of approaching danger. Cats, although not so early sensible of it as dogs and asses, were more demonstrative. Their backs rose, and their fur bristled up in terror. Their eyes became blood-shot and watery, and they set up a horrible and doleful screaming. Thus foretold by the brute creation, the first shock was more immediately preceded by a sultry shower—the wind howled and the sea

rolled fearfully—a subterraneous noise was heard, like the rolling of violent thunder, and then the earth rocked, and immense districts were convulsed to their foundations; and lakes and rivers suddenly appeared amidst rocks and dry places; and towns and villages were overthrown, and the falling ruins crushed the unfortunate inhabitants, of whom, throughout Calabria, 40,000 were destroyed, and 20,000 more died of the immediate ensuing epidemics. *Blackwood's Magazine.*

Ecclesiastical Antiquities.—Under this head the London Literary Gazette of the 14th of July, gives an account of a curious relick of antiquity, which has been recently discovered in the tomb of St. Cuthbert, at Durham, and thence transferred to the Tower in London. It is a part of the pontifical vestments of a bishop, consisting of a maniple and stole, in excellent preservation, which are ascertained, by an inscription in embroidery perfectly legible, to have been the gift of Ælfled to Frithestan —a circumstance, says the Gazette, that at once fixes their date to the earlier part of the tenth century. Notwithstanding that these vestments must have been "quietly inurned" for nearly nine hundred years, yet the gold lace, which, from the account, seems to have been constructed of fine gold wire, with no admixture of silk, it is said to retain its metallick colour and brilliancy, almost as freshly as if just fabricated: and the material on which it is wrought, is said to have suffered but little from decay. The antiquity of this pontifical robe is rendered certain by the fact, that in the whole catalogue of English Bishops, there is but one of the name of Frithestan, and that contemporary with him there were three noble ladies bearing the appellation of the donor, one being a daughter of King Alfred, another his daughter-in-law, and the third his grand-daughter. The figures wrought in embroidery on the vestments are said to afford a curious and pleasing illustration of the costume of the period.

It is stated in a memoir published by the Royal Agricultural Society of France, that the use of the chloruret of lime, for the purpose of purifying the air in places where silk worms are kept in large numbers, is found to be very beneficial. The mortality so common to this insect from the miasma of the atmosphere, is thus prevented.

There is a project on foot at Paris, of forming a cemetery after the manner of the ancient pyramids, capable of containing 5,000,000 bodies.

Large Paper.—Much has been recently said about the immense sheets of printed paper produced by certain newspaper establishments; but it ought to be known, that the difficulty does not consist in manufacturing paper of almost any size, but in having printing presses of the requisite magnitude. At White Hall Mill, in Derbyshire, a sheet of paper was lately manufactured which measured 13,300 feet in length, four feet in width, and would cover an acre and a half of ground.—*London Imp. Mag.*

Falkland Islands.—The Buenos Ayres Argentine News of October 17, furnishes the following—"These Islands, so notorious in British history, and now an appendage of the state of Buenos Ayres, it would seem, are about to emerge from the neglect and obscurity in which they have lately been placed. Mr. Vernet, at the head of a considerable body of emigrants, of all nations, left this city some months since, in order to *settle* there. He has often visited, and, for stated periods, resided in them.

The famous Champollion has published an account of the Egyptian Museum of Charles X. in the Louvre. The first saloon of this magnificent collection contains the divinities of Egypt; the second, historical monuments of the arts, and private life of the Egyptians.

Culture of Hemp.—Among the improvements in agriculture referred to by the Governor of Ohio in his late message, is that of Hemp. It is strange that an article so absolutely necessary, and even more so than flax, should have been so long neglected as to make us almost wholly dependent upon foreign countries for supplies.—The best hemp in the world, we are credibly informed, is raised in several districts in Lombardy, Bologna, and other states of Italy. It is said to be far preferable to Russia hemp, and the crops, generally, are bought up by the English. Our constant intercourse with the Mediterranean will not only enable us to obtain this hemp seed, but also the most approved modes of culture, and we should not neglect it.

The country in the vicinity of Norfolk is thought to be quite propitious to the cultivation of the white poppy. An intelligent friend, of the Medical Department of the Navy, has shown to the editors of the Beacon, several large pieces of Opium, much stronger, and in every respect superior to the imported article, which was made by him from the white poppy, raised upon a small piece of ground near Portsmouth. The experiments which he has made have satisfied him that the soil and climate of this part of Virginia would yield this valuable plant in as great perfection as that of any country on the globe.

Pilgrim's Progress as a Tract.—A gentleman has offered $100 to the American Tract Society, for the purpose of stereotyping and perpetuating Bunyan's Pilgrim's Progress, provided nine others will each contribute a like sum on or before the anniversary, May 12th. The publishing committee have unanimously approved the work, to be published with the notes of the Rev. Dr. Thos. Scott; and estimate the cost of stereotyping, printing and binding the first edition, at $1000.

An experiment has been made at the Navy Yard, Charlestown, on the relative strength of Russian and American Cordage; which resulted in giving the American hemp, the preference in three trials, of more than 20 per cent.

Religious Intelligence.

It must cheer the heart of every friend to vital piety, to observe the progress which evangelical truth is making in almost every part of the world. Its prevalence in Europe is to us even more interesting than that which it obtains in heathen lands; because Europe does and will exert a most powerful interest on all the world beside.—The friend who has made for us the following selections and translations, could not have done us a greater favour. The sources from which the information communicated is derived, are of the purest and most authentick kind, and we are sure the information itself will be in a high degree gratifying to our readers,—to many of whom it will be new, and to all more extensive, probably, than they will have received from other quarters.

—

Selected for the Christian Advocate, from Journals of Paris and Berlin.

France.—The Gallican church has manifested a greater zeal and activity in the propagation of Romish doctrines than any branch of the great ecclesiastical body. Among Roman Catholics, it has not been customary to unite the laity into voluntary associations, but rather to leave the whole work of diffusing instruction in the hands of the clergy. In later times, however, the church has regarded with suspicion and dread the successful efforts of evangelical Christians, and has even deigned to adopt some of their plans, in order to support their sinking cause. Since the year 1822, there has existed in Lyons, "the Rome of France," as it was called by Pius VII., a society upon the model of the English, except in this particular, that the direction is solely in the hands of ecclesiastics. In their very advertisement it appears that they have been provoked to this new enterprise by the British societies. "Every where," say they, "we are struck with the greatness of the effect which has been accomplished by means so easy; every where we perceive the necessity of opposing to the gigantick efforts of the Protestant Bible Society some combination of equal efficacy in favour of the truth. Our French Association ought always to have a regard to the English Society, and to feel the necessity of becoming its counterpoise." Thus astonished at the simplicity and power of these institutions, trembling at the "gigantick efforts" of the Bible Society, and determined to employ against them their own weapons, they went strangely to work, in the first instance, by craving of the Pope, indulgences on certain specified days for the friends of the Society. Yearly contributions are received from the members. In 1828 the receipts amounted to 254,992 fr. or nearly $47,812. Donations are sent in from Switzerland, Holland, Savoy, and even from Constantinople. (Berlin Ev. Ch. Journal.)

Statisticks of the Reformed Church of France.—A statistical view of the Reformed Church, by Soulier, furnishes us the following estimates. This Church had in 1828, 305 Preachers, 438 Churches, 451 Bible Societies, 124 Missionary Societies, 59 Tract Societies, 78 Sunday Schools, and 392 elementary Schools. The proportion which the number of charitable institutions bears to the number of congregations speaks much for the pious enterprise of French Protestants.

Geneva.—The malignity which has spread so much distress among the simple hearted Christians of the canton of *Vaud*, was excited primarily by the religious movements in Geneva, the denunciations of the clergy of that city, and the secessions to which these gave occasion. In the month of May, 1827, the ministers of Geneva imposed upon all candidates for the clerical office, a promise which was

justly viewed by evangelical protestants as an intolerable yoke. By this, every one who was admitted to the ministry bound himself "so long as he should preach in the Genevese churches, never to express an opinion, either in a whole sermon, or in any part of it, upon the following points: 1. The mode in which the Divine nature is united with the person of Jesus; 2. Original Sin; 3. The manner in which Grace operates, or actual Grace; 4. Predestination; and further, never to quote the opinions of other preachers, upon these points, in publick discourse." Upon such terms, men like Empeytaz, Malan, Bost and Guers, could no longer remain in connexion with the established church, and were constrained to preach the gospel as independent ministers. These pious clergymen and their followers were derided and denounced, even in the publick papers, as Methodists, Quietists and Mohammedans. Their places of preaching and prayer were surrounded by a profane mob, who uttered cries, which we dare scarcely record; "A bas Jésus Christ! A bas les religionnaires? A mort! à la laterne!" [Down with Jesus Christ! Down with the Religionists! To death! to the lamp post!] Let it be remembered, that the name "religionnaires," [religionists] had been in former days applied to the Reformed by the Papists. And what was the conduct of the city clergy during these riots? "Their predecessor Calvin," says a German writer, "witnessed many such scenes. In the council-chamber and in the streets, he was fired upon, with deliberate aim. Yet at no time did he hesitate, with his colleagues, to throw himself into the midst of the confused throng, and expose his breast to their swords. The thunder of his eloquence confounded his enemies, and brought his friends to their right judgment, and all to peace. The unbelieving pastors of Geneva, while the populace stoned the believing sufferers remained quietly in their dwellings." These notices of a contest which still continues, may serve to show that rational or liberal Christianity, can no longer charge evangelical Christians with the spirit of persecution.

Christian Zeal of French Protestants.—Among the letters received from Europe, by the General Assembly of the Presbyterian Church, was one from the Rev. Colany-Nee, which contained a very touching appeal to his fellow-protestants.* It may be interesting to our readers to learn something of the character of this good man. From a letter published in the Berlin Evangelical Church Journal, Feb. 1829, we extract the following remarks.—"It is pleasing to observe the influence which the country-associations (land-gemeinden) of the Preacher Colany exert upon the surrounding region. A young man from the midst of them is soon to be placed over a large congregation in the Department of Drome. Two others are preparing themselves, in Paris, for the missionary work; a fourth is studying theology at Montauban, while a number are actively employed as schoolmasters. We must likewise attribute chiefly to Mr. Colany, the founding of an Evangelical Church at St. Quentin, which promises to be of great service to the whole of northern France, as it is situated in a central point of trade. It was opened in August, and even in its present incipient state, has had a beneficial influence." This worthy man says himself in a letter to a friend, "In the northern department the gospel has made advances. The *colporteurs* (distributors of the Bible) disseminate the word of life with good effect, and hold religious meetings in different places. Mr. *** writes me that the kingdom of God is advancing in W. He has held a general meeting for Protestant Missions in the church of this congregation, in the presence of the preachers, who were at first either directly or indirectly opposed to this evangelical undertaking, but who appear by recent accounts to have been reclaimed from their error, and even to apply their own hands to the work."

To this may be added the cheering intelligence that almost every place of note in the south of France enjoys the labours of some evangelical pastor. The most distinguished among these are, A. Monod of Lyons, Gardes of Nismes, Lissignol of Montpellier, Chabrand of Toulouse, Marsials of Montauban, Martin of Bordeaux, Schäfter and Soulier of St. Hippolyte. At Montauban Napoleon established in 1810 the only theological faculty of the Reformed Church in France. Here there were in 1829 about 150 students, who occupy a beautiful edifice, and have access to a library of 8000 volumes. This seminary receives liberal supplies from the government. It is to be lamented however, that the works which are here in highest favour are those of the German rationalists.

Italy.—For more than three years, there has been a Protestant chapel at Rome; and although no formal license has been granted, the service is permitted to proceed without molestation. The building used by the English, who visit Rome in great numbers, is near the *Porta del popolo*, and is often thronged with worshippers. At Venice, also, while possessed by the French, permission was obtained

* See Christian Advocate for 1829, p. 427.

to conduct Protestant worship, and the Austrian authorities did not reverse this license. A rich merchant, named Heinzelmann, erected a building of moderate size, which is still used. The present minister is Mr. Wiedmann, who performs his duties amidst many embarrassments. The congregation consists of about a hundred persons; and as these are mostly German merchants and tradesmen, the numbers are daily decreasing with the commerce of this decaying city.

Trieste has both a Lutheran and a Calvinistick church, and both of these are flourishing as to numbers. The Reformed preacher, in 1828, was Mr. Wolf, and the Lutheran, Dr. Manutius. Dr. Mayers, who went to Trieste, as chaplain to the British embassy, was prevented from officiating as a minister of the Church of England, but proposes to preach in the Reformed church.

"In Florence," says a correspondent of the Evangelical Journal, "the Protestant worship is exceedingly prosperous. The congregation numbers about two hundred. M. Coulomb, a preacher from French Switzerland, is a zealous man, and much devoted to the spiritual welfare of his flock. The government has not laid the smallest hindrance in the way, and has even granted permission to preach in Italian. Thus, for the first time since the reformation, Italian Papists have the privilege of knowing and learning the genuine gospel. Divine service is now and then attended by Italians, and at times by some of high rank. It may be observed, that since the Protestant's service and defenders of the truth have been tolerated, the Italians are correcting their distorted views of evangelical doctrine. At least, many of them have already been convinced that Protestants are not, as they ignorantly thought, mere Deists or Atheists."

In Naples, under the protection of the Prussian embassy, Mr. Bellermann, of Berlin, preaches in German, and M. Valette, of Geneva, in French. Besides the Protestant residents, they have, among their hearers, some hundreds of Swiss soldiers, who are in garrison at this city. M. Valette has under his care a number of children and youth, whom he instructs, during the week. In Leghorn, the Lutheran preacher, Algoever, dispenses the word of life. In Bergamo, the Rev. Mr. Stahl, of Strasburg, preaches the gospel with great zeal, in three languages, viz. Italian, German and French. In Genoa, the Protestant congregation comprises two hundred souls, and enjoys the zealous and edifying instructions of M. Bandelier, from Switzerland. Turin hears from M. Bonjour, one of the Waldenses, the doctrines of the primitive church. At the foot of Mount Rosa, there are three evangelical churches, and in the vales of Piedmont, are 22,000 Waldenses, and thirteen pastors. That God, who has not left himself without a witness in any age, is preserving some, even in Italy, to be saved from the general ruin of the antichristian hierarchy.

Denmark.—At the close of the last century, the religious state of Denmark was, in most respects, similar to that of Germany. Indifference, with regard to doctrinal points, a spirit of false liberality, and an increasing love for bold and unscriptural speculation, had produced the same effects as in the neighbouring country, lukewarmness in spiritual things, and general defection from the faith. The prevalent infidelity of Denmark, it is true, was not altogether so universal in its diffusion, or so methodically systematized, as that of Germany; and the prelates, at least, had not yet rejected all the opinions of their fathers. *Brun*, who was called the Danish Chrysostom, and *Balle*, the sixteenth bishop of Zealand, were faithful witnesses for the truth. The latter continued, notwithstanding the frowns of his colleagues and clergy, to publish from the pulpit and the press, the doctrines of the Reformation. Yet it was not until the year 1810, that a man was found, capable to stem the torrent of neology; and at this epoch we may fix the date of the revival of pure religion in Denmark. *Nic. Fred. Sev. Grundtvig*, was the son of a Lutheran clergyman, and was descended from one of the noblest families of his country. After having distinguished himself as a scholar, and engaged deeply in the unchristian philosophy then in vogue, he was enlightened with regard to the truths of the gospel, and became a preacher in the year above mentioned. His trial-sermon, which contained, in an undisguised form, the doctrines of grace, and which was printed, gave occasion to long continued disputations and excitement. Although the attempt was made to exclude him from the ministry, yet the cause of justice prevailed, and from 1811 until 1814, he acted as the vicar of his venerable father. With a fervid eloquence, which fascinated even his enemies, and a keenness of invective which caused them to writhe, he preached the same humbling truths, and very much in the same manner, which gave efficacy to the ministrations of Luther. By numerous books adapted to the people at large, he operated upon public sentiment, and opened the eyes of many to see the dangers of the church from a *false liberality*. On this subject, he delivered and published a discourse in 1814. It is so rarely that we

are favoured with a specimen of faithful preaching from these parts of the world, that we cannot forbear extracting a paragraph from the glowing and cutting peroration of this sermon. Addressing the preachers who were assembled he says:—"And wherefore are ye silent? Ye cannot dissemble that the age is corrupt, that Christianity is scarce, that unbelief and ungodliness have waxed great, and wherefore then are ye not engaged in the conflict? Nay, if you are assured that I am misled, or that I mislead others who follow me, why are you inactive, ye watchmen of Zion? Why do ye slumber? Why do ye not correct the evil, and separate the chaff from the wheat? Here I stand—and dare ye say that I have ever reaped a reward from the world, which with joy I would not give to any one of you who will take my place? Here I stand—the humblest of the preachers of Zealand, without office, and without flock, pursued by the malice and the scorn of the world, with no refuge but the invisible God; with no weapon but the Word; with no shield but my conscience. Here I stand, and declare in the church of Denmark, that the doctrine which is taught in the church and in books, is not Christian truth, but falsehood and absurdity.—Yes, with solemnity I here declare it, and future times shall make my words good, that if the clergy of Denmark do not come up to the contest for the word and the faith, then is there no longer a Christian Church in this land: then is the altar rased and the temple desecrated by an unbelieving rabble, by faithless shepherds, who make a prey of the flock: then have the love of the world and the fear of the cross, enchained those who are vainly making their boast in the Lord—I say *vainly*, for these things says he who is the Amen, the true and faithful Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth. And the Holy Ghost testifieth, that the *fearful* shall have their portion with the unbelieving and all liars. It is high time to awake out of sleep! for the hour of desolation as well as salvation is nearer than we suppose. An awful stillness of death rests over Europe, over the great city which is spiritually called Sodom and Egypt, the midnight hour is at hand: then shall go forth the destroying angel, and the house which is not marked with the blood of the lamb is devoted to ruin. Black and stormy clouds are gathering; the deep thunder rolls; and were there not a remnant precious in the sight of the Lord's mercy, then should fire and brimstone be rained down out of heaven, and the vale of Jordan, which was as the garden of the Lord, should be called Asphaltites, and the watchmen of Zion tremble together when they beheld the smoke of the burning."—"I am clear from your blood. With these words I leave your circle; with these words I am ready to meet my Lord when he calls; for God is my record, that these words show which are harsh as well as those which are mild. I have this day spoken, because my soul is burdened for my brethren according to the flesh, 'whose are the fathers,' and because the reigning desire of my heart is that before I am called hence, I may behold some ray of the Lord's glory break forth upon this land,—may see the holy child in the temple of God,—him whom the wise men of the world contemn and crucify, but who shall rise again and ascend to heaven, thence to come again in the day of the Lord, with the New Jerusalem. Amen."

With such plainness of speech did Grundtvig preach, and his labours in the capital and elsewhere are said to have been abundantly blessed. Since the year 1821, he has resided in Prestoë, a village of Zealand, and his efforts and those of his fellow-labourers encourage the hope that light is rapidly diffusing itself in the north of Europe.

Sweden.—The following letter contains statements which we cannot but wish might prove to be true. "Among us also, a solemn crisis seems to have just passed. The government is favourable to the ancient Christian doctrine, the high import of which is personally known by the King and the Crown-prince. It would appear as if infidelity dared not to go forth with as much effrontery here as in other lands, or at least that the *vestigia terrent*,—the errors of other countries—operate so as to warn and restrain us. A deep impression of the pure word of God still remains upon the people, and the hallowed influence of true theologians, such as the Lord has hitherto bestowed upon us, counteract in a happy manner the over-spreading unbelief. It is lamentable, however, to observe that many of the educated and half-educated people have been seduced into the errors of Swedenborg.

—

DOMESTICK.

(*Continued from page* 37.)

CINCINNATI.

Immediately after the adjournment of the Synod the Secretary of the Board visited Cincinnati, and the necessary arrangements having been made, he preached a Missionary sermon, on Sabbath morning, Nov. 1st, in the Rev. Dr. WILSON'S

church to the 1st and 3d congregations united, and proposed the formation of Auxiliaries to the Board of Missions. Although the weather was extremely unfavourable, and but a small part of either congregation was present, yet on the afternoon of that day two Auxiliaries were organized, and the names of two hundred and forty persons were enrolled as members, and many of them became subscribers also to the "Missionary Reporter and Education Register," the monthly publication of the board—and the great proportion of the money subscribed was paid in. Systematick arrangements were subsequently made by the sessions of these two churches, greatly to increase the number of subscribers both to the auxiliaries and to the paper. A deep and solemn interest was excited here in the concerns of the board, and much may be expected from the future efforts, and prayers, and contributions of these highly favoured churches, where seasons of refreshing have so recently been enjoyed—and where the blessed *fruits* of those seasons are so manifest and abundant.

LEXINGTON, KY.

It was the purpose of the secretary when he left Philadelphia, to visit the synod of Kentucky, but this was found to be impracticable. Shortly after the adjournment of that body, he reached Lexington, where several days were spent in presenting to intelligent and influential clergymen and laymen, the claims of the Board of Missions. On Sabbath morning, Nov. 8th, at the request of the pastor, the Rev. *Nathan H. Hall*, he preached a missionary sermon in the First Presbyterian Church in Lexington, and proposed the organization of an auxiliary to the Board. His propositions were received by the pastor, and a very numerous audience, with great interest and cordiality—and the same day an auxiliary was established, consisting of about 150 members, and a large number of subscribers to the Monthly Publication was obtained. At the request of a number of the members, a sermon was preached in the evening to the second congregation, and a statement was made to them relative to the operations of the Board of Missions.

PRESBYTERY OF WEST LEXINGTON.

On Tuesday, Nov. 10th, a special meeting of this presbytery was held at the Woodford church, about 13 miles from Lexington, which the secretary attended, and after having preached and presented the plans of the Board, by particular invitation of the Moderator, and the pastor of the church, the Rev. John D. Paxton, he proposed to the Presbytery the appointment of a "Corresponding Ex. Committee," which was immediately agreed to, without a dissenting voice, and the Rev. James Blythe, D. D., Rev. Nathan H. Hall, and the Rev. Samuel Steel, were appointed said committee. It being deemed important by the members of this Presbytery, and by other friends of the Board, that Auxiliary Societies should be formed, without delay, through the state, and the Rev. Simeon Crane being recommended as an associate with the Rev. John Hudson, the agent before commissioned for this state, Mr. Crane has since been appointed as a Missionary Agent for three months. It is believed that both these Agents are now diligently employed in the work assigned them.

The prospects, in relation to the cause of Missions generally, in this state, and particularly in relation to the future operations of this Board, are truly animating. It is confidently expected that the Presbyterians of Kentucky will *do their duty*. This confidence is greatly increased by the following communication which has just been received at the office of the Board.

MUHLENBURGH PRESBYTERY.

Midway Post-office, Caldwell Co. Ky. 1829.

"The Presbytery of Muhlenburgh at the October sessions directed me to transmit the following to the Stated Clerk of the General Assembly's Board of Missions.

"Resolved, that this Presbytery are grateful to the Board of Missions of the General Assembly for appointing a Missionary to labour in our bounds; that we perfectly accord with the plans of that Board, under its present organization; and that as Presbyterians we feel bound to sustain it by our prayers and influence, and to co-operate, to the utmost of our power, in its plans and efforts to advance the Missionary cause.

"A true copy from the records of the Muhlenburgh Presbytery, Oct. 1829.

ROBERT A. LAPSLEY, *Stated Clerk.*

SYNOD OF NORTH CAROLINA.

From Mr. Wm. C. Anderson, Agent of the Board in North Carolina, the pleasing intelligence has just reached us, that, at their recent session at Fayetteville, November 13th, 1829, the following resolution was adopted, viz.

"Resolved, that this Synod cordially approve of the plan proposed by the General Assembly's Board of Missions, for rendering sessions Auxiliary Societies to said Board; and they do hereby affection-

ately recommend to the several church sessions under the care of this Synod, to carry the said plan into effect, under the direction of the Agent which the said Board have appointed for this purpose.

"A true extract from the minutes of Synod.

COLIN MCIVER, *Stated Clerk.*

The way having thus been prepared, the Agent of the Board, shortly after the adjournment of the Synod, entered upon the work of organizing Auxiliaries, and now reports, that, from the limited experience he has already had of the cordiality, and interest with which the plans of the Board are received and adopted, he is led to anticipate important and desirable results, and is greatly encouraged to go forward with energy and hope. We are, also, highly gratified to learn that the plans and operations of the Board of Missions are very favourably regarded by many of the churches connected with the Synod of South Carolina and Georgia, and in conformity with a request recently submitted to the Executive Committee, the Rev. E. W. Caruthers, of Greensboro' N. C. has been appointed a Missionary Agent, for four months in these two states, to co-operate with the agent already employed.

In the brief statement of facts which has now been given there is much to excite the gratitude, to encourage the hopes, to strengthen the faith, and to invigorate the efforts of this Board of Missions, and its numerous friends in every section of the church. We cannot hesitate to believe, that the mighty moral energies of the West and the South are about to be put forth with *new* vigour, and to be intimately and inseparably combined with those of the East and North in the hallowed enterprise of Domestic Missions. The feeble and the strong are uniting their powers. The indigent and the affluent are co-mingling the streams of their charity—and all, with one consent, are beginning to come up "to the help of the Lord against the mighty." While those, who are immediately surrounded with the ruins of Zion, are sending forth to their more favoured brethren, the most importunate cries for *help*, they are by no means wanting in determined purposes, and laborious exertions to *help themselves*. The noise of the workmen is heard from afar, and from the valley and the mountain-top, the echo of their grateful song assures us that the broken-down walls of Jerusalem are beginning to arise, and that lively stones are polishing to adorn her holy temple. Let every man then, *stand in his lot*, and be *prompt* and *faithful* in *performing* the part which, in the Providence of God, has been assigned him, remembering while he labours, that "in the Lord Jehovah," and in Him *alone*, "is everlasting strength"—and the work will *go forward* —The City of the Great King" will be covered with the beam of his glory—and "out of Zion" the "perfection of beauty" —Jehovah Jesus will shine.

GREAT WANT OF MISSIONARIES IN GEORGIA.

It would have afforded us pleasure to have given publicity at an earlier day, to the following communication; but circumstances did not permit it. It is not, however, too late for the cry of the needy to be heard. We sincerely sympathize with our highly valued correspondent in his anxieties for the South; and we cannot but indulge the hope and expectation, that the solemn and affecting appeals of one, who has long been an afflicted eye witness of the moral desolations he describes, will find their way to the *hearts* and *consciences* of some of our youthful heralds of the cross; and prompt them to go forth without delay, and without fear, to this interesting field of labour. In a letter addressed some time since to the Corresponding Secretary, a clergyman in Georgia says:—

"My desire is to present to you and to your Board the deplorable deficiency of missionary labourers in Georgia. We have about 25 ministers of our church in the state, several of whom are engaged in teaching and other employments, which prevents their preaching much. We have, I think, between 50 and 60 churches, and might soon have a large number more organized had we labourers in the vineyard. The subject of religion is assuming daily additional interest in the minds of the people, and they are just now in that state that allows them to be moulded into almost any form. The interests of our church seem to depend very much upon the efforts we shall now make, and the number of labourers we can employ. We think the claims of the South are somewhat overlooked, in the attention which the Christian publick are giving to the West—Not but that the West is of far more importance from its prospects and the immense extent of country—But still we have a large territory of destitute population; and a very large tract of fertile and healthy country in the west of Georgia is rapidly settling by an active and enterprising population. If the West is twenty times as important as the South at present for missionary operations, it appears to receive forty times the attention from the missionary societies. We regret what we think the overlooking of our comparative

claims. The religious excitements which now prevail in the South, and the strong calls for missionaries, seem to urge the necessity of a very special effort. We look with anxiety and confidence to the General Assembly's Board to aid us.

"I regret that it is not now in my power to state definitely, where missionaries are most wanted among us. I could tell you better after returning home, and conferring with my brethren. I can state in general, that the counties lying between the Ockmulgee and Flint Rivers, have a number of interesting young churches unsupplied, and offer a wide field for missionary labour. Many churches in that region might be organized with good prospects, had we missionaries employed.

"At the suggestion of the Presbyteries, our Society, through its president, has addressed a circular to the churches, proposing a plan to obtain from every Presbyterian member in the state the sum of 50 cents, or upwards, annually, for the Missionary Society. This, we think, will be carried into effect.—Our denomination is in its infancy with us, and we need the sympathies, prayers and monies of northern Christians to aid our cause. If you can assist us this fall, and during the coming year in obtaining Missionaries, you will be entitled to our sincere gratitude, and you will, doubtless, be instrumental in saving souls ready to perish."

ANOTHER GOOD EXAMPLE TO THE RICH.

The following communication, dated Connellsville, Fayette county, Pa. Nov. 6, 1829, was recently received by a member of the Board of Missions, residing in this city. We take the liberty of publishing this note entire, hoping that those who read may be made to *feel* and *pray* and *contribute*, according as God hath given them the ability. Again we say to the *wealthy*, our Missionary treasury is *empty*, and considerably *over-drawn*. Funds are really needed—they are absolutely indispensable. To the Macedonian cries which have broken in upon us from the desolations of the South and West, so many faithful heralds of the gospel have recently responded, "Here are we, send us"—that we shall soon be compelled to withhold our commissions, and *stay* the *rising walls* of Zion, unless the *rich*, as well as the *poor*, shall speedily come up in greater numbers, and with still more liberal contributions to our help. There are now more than 140 labourers actually in the field—and the responsibilities of the Board for the current year, exceed $15,000, and yet our subscriptions of $100 a year for ten years, do not amount to 30. But we must let our correspondent speak—and soon may his prayer be answered, and more labourers *be sent*, to bless the perishing.

"Reverend and dear Sir,—Looking over the Christian Herald of Pittsburgh, of 17th October last, I see your name and a number of other subscribers to the Missionary Fund of the Board of Missions of the Presbyterian Church in the United States of America—and as the names of the treasurer and secretary are omitted in the publication, I have taken the liberty of addressing you, and requesting that you will add my name to the list of subscribers of one hundred dollars per year for ten years, to that laudable institution on the proposed plan. That the Lord of the harvest will send forth more labourers into his harvest; that the kingdom of the dear Redeemer may extend from river to river, and from sea to sea, even to the ends of the earth, and that our dear heavenly Parent may put it into the hearts of as many of his believing people to subscribe, as will complete the number of *one hundred*, as contemplated in the proposed plan of Christian charity and benevolence, is the sincere wish of your friend and obedient servant,

ALEXANDER JOHNSTON.

RESOLUTIONS OF THE PRESBYTERY OF WABASH, INDIANA.

The following communication, dated Indianapolis, October 26th, 1829, was received a few days since by the Corresponding Secretary, from the Rev. John B. Moreland, accompanied with a request for the appointment of a Missionary, and a list of 47 subscribers for the "Missionary Reporter, and Education Register." Let Presbyteries which have not yet acted in this matter, imitate the example here presented, and the number of our Missionaries and the means of their support, will very soon be doubled—and many thousands of our own monthly publication will soon be circulating among the distant churches, and arousing them to action.

"Dear Sir,—The Presbytery of Wabash in session at Shiloh church, the 15th inst. made it my duty to send you the following preamble and resolutions.

"Whereas, the Board of Missions of the General Assembly, in connexion with the Board of Education, have recently published the first number of the Missionary Reporter, and Education Register, which promises to do much good in giving the churches more extensive information on the subject of missions, and the education of young men for the gospel ministry;—and whereas, it is important, in order to preserve the unity, peace, and purity, of the church, in this new country,

whose character is just forming, that Missionaries, who visit us, should embrace the doctrines of our Confession, and believe the form of government and discipline of the Presbyterian Church; and whereas, the Board of Missions of our church, have recently adopted such measures as promise to supply our vacant churches, not only with pious and able, but orthodox Missionaries; therefore,

Resolved, by this Presbytery, that we will aid the Board to carry their plans into effect by all lawful means; and, further,

Resolved, That this Presbytery become auxiliary to the Board, and that we recommend to all the sessions under the care of this Presbytery, to become auxiliary to the Presbytery or to the Board as may be most convenient, and that a copy of these Resolutions be forwarded to J. T. Russell, the Secretary and General Agent of the Board."

Permit me, my dear brother, to subjoin a few remarks. The territory embraced by the Wabash Presbytery, is the most important of any in the State of Indiana. It is an hundred miles in extent from east to west; its southern boundary is about thirty miles south of Indianapolis; the northern boundary not defined. Probably the United States do not afford a richer body of land lying together, and, as might be expected, it is rapidly filling with emigrants from other states. The county of Tippecanoe, which was, four years ago, without a white inhabitant, at the last August election, sent to the polls 1000 freemen. Many instances of the same kind could be given. The county is about twenty miles square. In many parts of the above limits, the soil is as productive as the best parts of Kentucky in its best days.

The country not being yet ten years old, the first settlers having young and poor families—farms as yet small—and the tide of emigration immense, it might be supposed that provisions would be scarce and dear—the contrary, however, is the fact, as you will be convinced, when I tell you, corn can be had in abundance for ten cents a bushel, and other provisions in proportion. In ten years there will be an immensely dense population within the bounds of this Presbytery, and shall not measures be taken to supply the inhabitants with the bread of life? and has the Board of Missions of the General Assembly no interest here? are the many members of our church to be left in their scattered state? There never can be a more convenient time to occupy the ground. There are valuable men belonging to our church already in the field, but the work is too much for them, more labourers are wanted, and permit me to suggest the sort this Presbytery and the members of our church would prefer. Where churches are formed, and the people evangelized, men of ordinary piety, talents and attainments, may be the instruments of keeping the church together, and adding greatly to its numbers; but the most talented, pious, and devoted men you can command, are necessary to make an impression, where no church exists. We are satisfied, if the object is to collect and organize churches, the strongest men ought to be commissioned. It is a mistake to suppose every new country must necessarily be settled by an ignorant and uncultivated people.—Most of the people within our bounds are intelligent, and some well educated. All the various grades of error which exist in older states, have emigrated here; and if piety and talents are necessary to combat them there, they are equally necessary here. But a weak man, if he has a good weapon, may be effective.

We would not forget that truth is the sword of the Spirit, and it is this which pulls down the strong holds of sin. We feel that there is a difference between the professed ministers of Christ, and we do no one injustice when we prefer men of our own faith, to those who deny the penal suffering of Christ, and such there are and have been amongst us.

—

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Report of the Rev. Wm. Ramsay, to the Corresponding Secretary, dated Philadelphia, Nov. 2d, 1829.

"Dear Sir,—Most gladly would I have kept silence concerning my labours in Southwark, but my commission calls for a report from me. Duty must be obeyed. This report embraces a period of six months, ending with October. During that time I have preached 106 times; baptized 9 adults and 21 children, and have received into the communion of the church 21 persons, of which number only one was on certificate.

"As the Board requires 'a full account' from each missionary concerning his mode of operation, permit me to give you a sketch of a week's work, which being multiplied by 52, will give you an idea of how I spend the year.

"On the Sabbath I regularly preach 3 times. After each sermon I converse personally, with as many as are willing to stay, and to be spoken to concerning their own salvation, and urge upon them to

comply with wisdom's request of 'give me thy heart.' I have heretofore always found some persons willing to be spoken to; and in many cases have left persons under conviction from a few words spoken after sermon personally to them, who during the period remained perfectly indifferent. Visiting the Sabbath school occasionally, and talking to the children and teachers, forms another item in my Sabbath day labours.

"On every Monday evening (except the first of each month, which we devote to the Monthly Concert) I hold an anxious meeting, to which I invite all who feel concerned about their souls, and desire to be spoken to particularly on the subject, to come. This meeting is free for all who feel disposed to attend, but designed for the awakened. For the last three years I have kept up this meeting; and I do not now recollect that there have been more than two or three evenings in all that time at which there were not *some inquirers*. I am fully convinced that the practice of holding anxious meetings only in times of more than ordinary excitement, is altogether erroneous. If the gospel be preached as it ought, and the people of God in the congregation are engaged in prayer, the missionary may rest assured that somebody's heart is touched, and that some are awakened. An anxious meeting will, most generally, tell who they are, and how much they feel.

On Tuesday evenings I attend a Bible class, which meets in the basement story of our church. The number of regular attendants is about thirty. Since its commencement we have gone through a harmony of the gospels; the Acts of the Apostles, and as far in the Old Testament as Judges. This class has been blessed to the awakening of more than twenty persons, who have since been added to the church. A deep interest is felt by the members in this mode of instruction. One reason why more good is not done in Bible classes than there is, appears to me to be owing to a want of that simplicity and familiarity in the mode of giving instruction, which should always characterize such a meeting. Let the minister propose difficult questions to his class, which it would require some theologian to answer, and he may rely on it he will do but little good. So did not his Master. Besides, there ought to be a 'thou art the man' application of the whole subject to the class, in the conclusion.

"On Wednesday evenings the members of the church have social prayer meetings, some of which I usually attend.

"On Thursday nights I regularly preach in the church, which is always well attended.

"On Saturday nights I attend the church prayer meeting; this meeting is changed from house to house, and is also well attended. I usually address those who attend, and converse with the anxious after the meeting is dismissed. In this meeting I am assisted by the members of the church.

"Besides these publick meetings, I spend more or less time every week in visiting from house to house, and conversing with all I can find, from the garret to the cellar, upon the subject of religion; and on nothing else except it be as an introduction. It frequently happens, however, that all the family are out, but one or two; or they are "so *particularly engaged* that they cannot be seen at the present, but would be very glad to see me any time again." Felix-like, any time but the present. Sometimes the children are out, and it is not known where they are; but the gently lifting up of the latch of the stair door has let me into the secret, and enabled me to tell what had become of them. Frequently have I sat in the room with only one individual, and preached Christ to a number of others, who listened with breathless anxiety behind the cellar-stair, or room door. A missionary should take it for granted when he enters a house, that there are more persons listening to his discourse than those in his immediate presence. In these visits I have found it of great benefit to carry with me some copies of 'Baxter's Call,' 'Allein's Alarm,' &c. to give to those who may be impressed at the time, or will promise to read them.

"Every thing in this church is now of an encouraging kind; and all that is wanting, with the blessing of God, to build up a large congregation in this part of the suburbs, is a little longer time, and the missionary to give himself *wholly* to the work."

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly has received of the Rev. Joshua T. Russell, for the New York and New Jersey Professorship, collected by him in New York, to be credited to the Synod of New York, the sum of $180.

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from London January 2d, from Paris December 30th, and from Havre December 31st; but never was a month more barren of *important* news than the last. It appears that throughout Europe the severity of cold began in an early part of the month of November, and continued, with but little abatement, to the date of the last intelligence—So different are the seasons in different sections of our globe, in the same latitudes. With us, the weather was so mild till after mid-winter, that some began to think and say that this year we should have no winter at all. Till the present time we have had scarcely snow enough to cover the ground; whereas in Europe, it has been so deep as to stop the usual progress and arrival of the publick mails—in France, for 48 hours.

BRITAIN.—Negotiations in regard to the West India trade were, at the date of the last accounts, still pending between our minister, Mr. M'Lane, and Lord Aberdeen. There were different opinions in regard to the result, but we see nothing that indicates a change of measures on the part of the British, except that they still continue to listen to Mr. M'Lane's representations. The king, it was affirmed, was in perfect health; but it appears that he had "a visual affection," which we suppose means that he was threatened with blindness. Ireland was still in a very unquiet state. It was said in the publick papers, that the deficiency of revenue from the Excise, for the year ending January 6th, would be upwards of one million sterling. Trade was dull, and distress still continued in some parts of the kingdom among the industrious poor; and in Huddersfield a subscription was commenced for their relief. Mr. Maury, our late consul at Liverpool, on retiring from office, had been presented with a splendid service of plate by the merchants of that place. Four millions sterling had been invested in the American Mining Companies by the London capitalists. A project was on foot for a steamboat communication with India, by the way of the Mediterranean and the Red Sea; but it was said that the Pacha of Egypt had refused his consent.

FRANCE.—It is stated that about the middle of December, the cold at Havre was so intense, that the mercury, in Farenheit's Thermometer, fell to eleven degrees below Zero. The price of grain in France had fallen, but not greatly, since last summer. It was expected that the contest with Algiers would shortly be settled by treaty, as the Dey had manifested a desire for peace. There was still much agitation in consequence of measures recommended by the new ministry; but the last accounts state that the premier, Prince Polignac, was making head against the *liberals*, and that they were yielding. The Chambers were expected to convene about the middle of January. The Court Royale had reversed a sentence of the Correctional Police, in such manner as to establish the right of free discussion on religious subjects.

SPAIN.—The new Queen of Spain, who had been married by proxy, and was soon to be married *de facto*, was to enter Madrid, with a most splendid retinue, on the 11th of December; the king to ride on the right side of her carriage on horseback, and the Infants Don Carlos and Don Francisco de Paulo, in the same style, on the left. It was supposed that more than 45,000 persons had already arrived to witness the ceremony, and as many more were expected—We have nothing more important than this to report of Spain; unless it be, that there was an *intention* of restoring the lines of St. Roche, in the environs of Gibraltar, and of repairing certain fortresses on the sea coast.

PORTUGAL.—It is rumoured that Don Pedro and Don Miguel are likely to compromise their dispute, in regard to their several claims to the crown of Portugal. The truth is, that Don Pedro has not the means of making war, and the kingdom is in so wretched a state that it is scarcely worth a quarrel. Trade is destroyed, and apprehensions are entertained of a mutiny among the Portuguese troops, as there is no money to pay them for their services.

GREECE is freed from the Turks, and is likely to obtain more territory than had been contemplated till very lately. But then, as we have feared ever since the interposition of the allied powers, those powers are to give her a chief, probably with the title of king, without even consulting her on the subject. Britain, it is said, has been negotiating successfully with Russia and France, in favour of Prince Leopold. The London Globe, speaking of Greece says, "A king is to be consigned to them, without any more warning than a factor has of a bale of goods, viz: 'By the ship Speedwell

you will receive one king, named Leopold, (as per invoice) of which you will please to acknowledge the receipt, and duly honour, and place to our account.' The descendants of Themistocles and Miltiades are fated to receive a monarch from the hand of the Cimmerians." Capo d'Istrias will retire with reluctance, it is said, on his part, and with deep regret on the part of the Greeks. But if they are to be subjected to this hard measure, we believe, from all we have heard of Prince Leopold, that he would make them as good a king as could be found in Europe. It is not in his favour, however, that he should be willing to accept of such an appointment. In November last a dreadful storm occurred at Navarino, and lightning fell on the citadel, set fire to the powder magazine, and blew it up with all the walls and buildings in the enclosure. Above a hundred French artillery men were injured by the explosion; 17 were killed, and 78 wounded, and several missing. Much injury was also done by the storm in the adjacent country. A Greek merchant vessel, with the flag of the nation displayed, had passed the Bosphorus into the Black Sea—No pleasant spectacle this to the Turks and their Sultan.

Russia.—The Emperor Nicholas has been very ill, occasioned, it is said, by a disaster which befel him by rising in the night, on an alarm in his palace. There had been much speculation among the *quid nuncs* of London and Paris on the consequences of his death, if that event should occur. In the mean time he was recovering; and at the last accounts was able to attend to publick business, though still pale and feeble. He is represented as distressed, by finding that the Russians are not satisfied with the terms of peace which he has allowed to the Turk, and that his brothers Constantine and Michael are among the malcontents. They think that he ought, after his army crossed the Balkan, to have directed it to march into Constantinople. They also think that the indemnities he has demanded are not large enough—a coldness, it is reported, has taken place on these grounds, between the Emperor and his brothers. The Russian armies are partly to be withdrawn, and partly to remain for winter quarters to the south of the Balkan. The plague is prevalent in Moldavia; and an earthquake has done much injury to buildings in Odessa and some neighbouring places, but no lives had been lost.

Turkey.—The British and French ministers at the Porte, have been giving splendid entertainments to the Turkish Grandees, of which the Turks permitted a large number of their women to partake publickly. The British fête was given on board the Blonde frigate, and that of the French at the minister's hotel. There was much dancing and wine drinking on board the Blonde, and some of the Turks became disguised with liquor. At the Frenchmen's fête the Turks were offered Sherbet or Lemonade, in which to drink their toasts, but some of them preferred Champaigne. The strict Musselmen are scandalized at this anti-mahomedan indulgence; but it is manifestly the wish of the British and French to seduce the Turks from their strict regard to the laws of the Koran; and it would seem as if the Sultan was not unfriendly to the design. He was expected shortly to give an entertainment, as the counterpart of those to which his subjects had been invited—There appears to be much discontent in various parts of the empire, at the result of the last war. For some cause or other, the Sultan and the Pacha of Egypt are not on good terms—Nothing is more evident than that the Ottoman power has received its death blow.

ASIA.

It appears that the British manufacturers are turning the tables on the Chinese. There is now a great and increasing demand, in Canton, for British cotton fabricks; and even broad cloths are sent there to advantage.

The Rev. Samuel Dyer, a missionary at Penang, writes that he is permitted to distribute Christian tracts at the threshold of a heathen temple, and even within its walls; and that the people read them by the lights which the temple affords—He considers this as an omen for good; but "sometimes thinks the priests will soon expel him from the temple." A hopeful success attends the labours of the Baptist missionaries in the Burman empire.

AFRICA.

An unusual overflowing of the Nile has recently been productive of much injury in Egypt. It had, however, subsided more rapidly than had been expected; and its destructive effects, though great, and occasioning many deaths, had proved to be less than had been feared—The whole of the cotton crop has been saved. The Pacha of Egypt has been ill; said to have been occasioned by his distress at the overflowing of the Nile. He appears to be desirous to reinstate himself in the good graces of his master, the Sultan. A squadron of his, united with some ships belonging to the Porte, was to sail about the 4th of November from Alexandria to Constantinople, in consequence of orders from the Sultan.

AMERICA.

BRAZIL.—Extract of a letter dated Rio Janeiro, December 9.—"Two days since a very serious occurrence to the country was near taking place in the death of the emperor. He was driving the empress, the prince of Lenchtenburg, and the queen of Portugal, in his curricle, when from some cause or other he upset them. The emperor was very severely bruised in different parts of his body and head, and had two ribs broken. The queen of Portugal had her jaw bone broken, and was otherwise much injured. The prince of Lenchtenburg had several ribs broken and his shoulder dislocated, and the empress was bruised, though she came off without broken bones. The emperor was senseless for some time, and when he came to himself received the sacrament. It is said, however, that to-day he is better—should he not recover, we shall have terrible doings here."—So much for the ambition of an emperor to show his skill as a coachman.

COLOMBIA.—Extract of a letter from Maracaibo, dated 22d December.—"Our trade is completely at a stand, and we regret to say, in consequence of the act passed in Caracas, on the 26th November, disowning the authority of general Bolivar and the government of Bogota, we have no prospects of its reviving for some time to come. The greatest anxiety is felt by all classes to know what measures the president adopts on the receipt of the intelligence. He was expected at Bogota on the 10th inst."—We see no end to the confusion existing in this great republick, as well as in that of Mexico. The people are not sufficiently enlightened to institute and submit to a regular federal government; and the territories of both these states are too large for a single republick.

MEXICO.—The U. S. Ship Erie has arrived at Pensacola from Mexico, and brought information that another revolution has there taken place. The statement is as follows:—"The causes which have been operating to render the government of Guerrero unpopular, with a large portion, perhaps majority of the people, or rather army, of the United States of Mexico, are supposed to be known. The project, to accomplish which the province of Yucatan is now in array, and for which the troops at Puebla have lately risen, is "CENTRALISM," by which, for the present, they wish to vest all power in *one individual—that individual* is to be St. Anna, and here is the proximate cause of the movements now in progress. The large district of Campeachy is commanded by St. Anna's brother-in-law, and there *the ball received its first impulse.* The truth is, that there is no power known or felt in all Mexico—*but the army.* The military power originates and prosecutes a revolution there, at its pleasure—"*the people*" have no existence! While the Erie was at Vera Cruz, it was scarcely possible for the officer left in command, during a temporary absence of general St. Anna, at his country residence, to keep the troops from declaring for the revolt of Puebla.—At Sisal the officers of the Erie understood that Guerrero had left the city of Mexico with 1500 men, to march on Puebla, and had ordered St. Anna to proceed from Vera Cruz with 500 men, to meet him, having Puebla between them.—General St. Anna's brother-in-law declared his opinion, that the result would be the junction and co-operation of St. Anna's troops and those of Puebla, and *the immediate and total overthrow of Guerrero's government!—There is no doubt, that a bloody civil war is now raging in Mexico.*

UNITED STATES.—What cause have we for gratitude to God, that our republick has never experienced the convulsions of those in the Southern part of our continent, and that we are now in perfect peace. We owe this, under the smiles of divine providence, to the knowledge, integrity, and piety, not only of the leading men in our revolution, but of the people at large: and our liberties can be preserved only by the same means, or causes, to which we are indebted for their establishment. Nothing is more visionary than to expect that a free government should long exist among an ignorant and vicious people. It should therefore be our first and great concern to diffuse knowledge, and to cultivate good morals and an enlightened piety. Fearful efforts are now making to change the character of our nation, and to render us an infidel instead of a Christian people. If these efforts should succeed, our ruin would be sealed. But our hope is in God that they will not succeed. Let the friends of religion and of freedom—who are the same—do their duty, and their success is certain —We refer to our Sabbath Memorial, and the paper on Indian rights, in our present number, for a fuller exposition of our sentiments. Congress are engaged in the discussion of momentous questions, but no final decision on any very important subject has yet been made. We cannot too often remind our readers of their duty to pray much and earnestly for divine guidance, to those whose proceedings and measures are to have a deep influence on the weal or wo of our beloved country.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

FEBRUARY 1, 1830.

BOARD OF MISSIONS.

The remark has been repeatedly made, and its truth is confirmed by events which are daily transpiring, that the present is peculiarly an age of *benevolent enterprize and action*. Patriots, philanthropists and christians are happily combining their counsels, their efforts, and their resources to devise and execute their respective plans for the furtherance of national prosperity, for the improvement and relief of the ignorant and the oppressed, and for the reformation and salvation of the profligate and perishing. To the *Church* of the living God especially, a new and powerful impulse has been given, within the last thirty years, which has already been followed by results equally glorious to God, and beneficial to men—Christians, are now, at least *beginning* to understand and experience the luxury and blessedness of "*doing good*," and are consequently becoming more nearly allied to their heavenly Master, both in the sources of their happiness, and in the tenor of their actions. While there are many things to deplore in the feelings, motives and actions even of the best of men, on account of the remaining imperfections and infirmities of their but partially sanctified natures, we think we can clearly discover in very many christians of different denominations, and in distinct associations of the same denomination, something of the holy ardour, and elevated purpose, and boundless desire, which urged the disciples of other times to "*provoke* one another to *love* and *good works*." Plans for doing good are indeed numerous and diversified, and suited in peculiarity of their features, to the peculiar views and opinions entertained and cherished by those who have originated and adopted them; but in these "*diversities of operations*," we fondly hope and believe "it is the *same God* which worketh all in all."

Sabbath-School, Temperance, Tract, Colonization, Education, Bible and Missionary Societies are all kindred institutions having in view, essentially the same hallowed end, the glory of God, and the moral improvement and eternal salvation of men—Each has a distinct claim to the regards and to the patronage of every christian disciple, and by a little attention to *system* in the distribution of his religious charities, each might be in a measure sustained by every man who has but a *single dollar* to bestow upon the whole. Let him consider the relative importance and actual necessities of each, and apportion his gifts accordingly, and the offering, however small, will be beneficial to the object, and well pleasing in the sight of God, who loveth a "cheerful giver," and who accepteth every man according to that he hath, and not according to that he hath not. Among these various Societies there are in reality no *conflicting* designs, no *exclusive* interests, nor ought the extraordinary prosperity and success of some to be viewed as in the slightest degree prejudicial to the interests of the rest. There are fields of labour, and means of support, abundantly sufficient for the whole, and in due time, if their claims be judiciously presented, and prudently urged, they will all be fully answered by a discerning and benevolent christian community. These general remarks are *peculiarly* applicable, at least in our apprehension, to all evangelical Missionary Societies and Associations, both Foreign and Domestic, whether they be conducted by different denominations of christians or by distinct portions of the same denomination. The desirable objects proposed to be accomplished, especially by all well-conducted Missionary Institutions within the pale of our own communion, are virtually the same. All are expressly designed to supply the destitute with the means of grace, and to aid in the conversion of the world. And, if, by the separate action of these distinct societies, the cha-

rities of the church be divided, they will still flow on through their respective channels, to the common centre, and will ultimately combine to produce a far greater amount of general good. These various streams of christian benevolence are to the church of God, what the navigable waters of our rivers and canals are to our common country—Each by its peculiar adaptation to the wants and circumstances of the different parts of the community will ultimately contribute the more to the prosperity and happiness of the whole. We are happy to have it in our power to assure our readers that we express the sincere and undisguised sentiments of every member of the Executive Committee of the Board of Missions, when we say, that we entertain *no fear* of any *injurious collisions* with sister institutions, engaged in conducting on christian, catholic principles, Missionary operations, similar to our own. We do most sincerely & affectionately bid them 'God speed,' in all their well-directed efforts to collect and appropriate the charities of the churches, for the purpose of supplying the destitutions of our land with the means of grace. We will earnestly pray for their prosperity and rejoice in their success. And this we can do, in perfect consistency with the most ardent desires, and the most vigorous efforts, to secure from the churches the most extended patronage which we have hitherto contemplated. Were all our churches organized on the simple plan which has been recommended to them by this Board, an annual income of at least $100,000 might be secured to us by our auxiliaries alone, without requiring of a single member a larger contribution than *one penny a week*, and consequently, without materially diminishing their means of affording liberal patronage to all other kindred institutions in our land. On the principles here announced, then, we do most earnestly solicit, the cordial co-operation, the fervent prayers, and the systematic patronage of all the churches, and with equal sincerity we urge them, also, to sustain and cherish according to their means, all other institutions which are properly engaged in efforts to extend the kingdom of our common Lord.

To convince our readers that the sentiments we have just expressed, are in perfect accordance with those which have been cordially embraced and openly avowed by the *whole Board of Missions*, we will present them with a short quotation from an address to the churches, which was unanimously approved by the Board, and appended to the Minutes of the Assembly of 1828. In that address the Board explicitly says,—"If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognise those great principles of the Protestant Reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power. And we do firmly believe, that by each acting with vigour in its own appropriate sphere, and by mutually cherishing a spirit of fervent Christian charity, more may be done in evangelizing the world—far more—than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when "the field is the world," and when the harvest is so great, and the labourers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangement among the different missionary corps may be of use; and we are ready to enter into them with all who are prepared to meet us. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, & with the Home Missionary Society, to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and hope constantly to maintain, a friendly correspondence."

COMMUNICATIONS.

Synod of Albany.

A letter has just been received, at the Office of the Board of Missions, from the stated clerk of this Synod, containing the official intelligence, that at their last meeting in October, they declared themselves auxiliary to the Board, by the passage of the following resolution, viz:

"*Resolved*, That the Board of Agency for Domestic Missions, within the bounds of this Synod, be hereafter auxiliary, not only to the American Home Missionary Society, but also to the Board of Missions of the General Assembly." True extract from the minutes.

Attest, James V. Henry, Stated Clerk.

From the systematic plans which have recently been adopted by the above named Board of Agency, and from the energy with which they have already prosecuted their plans, by special agencies of their own, we are led to entertain high hopes and expectations of the increased efforts and liberality of the churches throughout that important section of country. It is truly gratifying and encouraging to find that the Ecclesiastical Judicatories of the North, as well as those of the South and West, are beginning to act in their *distinctive* character, and consequently to act *efficiently*, in behalf of the various benevolent institutions which have for their object the purity and prosperity of the church, and the salvation of the world. From the experience we have already had of the beneficial results of the systematic efforts of individual Churches, Presbyteries, and Synods, in the all-important work of collecting and disseminating information, of searching out and developing the moral condition, and spiritual necessities of the people; securing funds, and preparing the way for their judicious appropriation, we are fully persuaded that, when all our church Judicatories, *as such*, from the highest to the lowest, shall adopt and pursue with vigour the necessary measures for sustaining and encouraging the various benevolent societies, there will be not only a vast increase of funds, but also an equal increase of charitable feeling, and energetic action throughout all the churches.

Union Domestic Missionary Society, Pa.

From the Corresponding Secretary of this Society, we have recently received the following communication, informing us that the society at its last meeting became auxiliary to this Board, presenting to our view the number of vacancies, and missionary stations in their bounds, and earnestly soliciting the immediate appointment of Missionaries among them. We publish the communication entire, in the hope that it may meet the eye, and secure the attention of some heralds of the cross, who may be willing and anxious to enter, without delay, upon interesting missionary fields, where there are encouraging prospects both of usefulness and comfort.

Although our Board, under its present organization, is in its infancy, and our funds hitherto have been comparatively limited, and although we have not hesitated to commission and send forth *every well-qualified* preacher, who was willing to be employed, yet even now, as applications for aid are multiplying upon our files, we are compelled daily to exclaim, "Who will go for us, and whom shall we send?" To occupy the fields here presented, and a *large number* more which might be named, of equal promise and importance, we greatly need *many more* faithful missionary labourers. Should an *hundred* applications for commissions be made at once, by *suitable men*, we could point each of them to a field of labour, already white unto the harvest; and should we grant their request, we should confidently expect from the churches the means which might be necessary for their support.

Carlisle, Jan. 11, 1830.

Rev. Joshua T. Russell,

Dear Sir,—At a meeting of the Union Domestic Missionary Society, at Carlisle, Pa. held in the session room of the Presbyterian church at this place, it was on montion, Resolved, that the Society become auxiliary to the Board of Missions of the General Assembly.

The following is a list of the officers of the society for the present year.

A. Carothers, Esq. President.

Rev. Robert Catchcart, D. D. and Henry R. Wilson, Vice Presidents.

Rev. Geo. Duffield, Cor. Secretary.

W. C. Chambers, M. D. Rec. Secretary.

John Proctor, Treasurer.

Executive Committee.

G. Duffield,	W. C. Chambers,
J. Proctor,	J. Williamson,
J. M'Clure,	J. Paxton, M. D.
A. Blair.	

Managers.

Rev. J. M'Knight,	J. Moody,
A. A. M'Ginley,	D. M'Conaughey,
W. R. De Witt,	J. Williamson,
J. Niblock,	J. Kennedy,
S. Agnew, M. D.	Col. J. Agnew.

The last report and the proceedings of the Society will shortly be published, when I will transmit to you a copy.—The church in Dickinson township, of this county, has received aid for several years, and will for a year or two require help. The church in Bedford has become an object of attention by the committee, and requires some assistance.—There is a wide field for missionary labour—two of the most respectable churches in the Presbytery are vacant. Two others adjacent, and nearly, if not fully, able to support a pastor unitedly, are without regular preaching. Several new congregations might be organized. We invite the attention of the Board to this region, and shall be pleased to hear that it is in their power to send Missionaries among us. The funds of the society could be increased considerably, but it has languished because no Missionaries could be obtained. The application has been made to the professors in the Theological Seminary and elsewhere, in hopes of securing the services of some young men. The committee, when they had missionaries, established circuits, and found the plan advantageous. They recommend the same to the attention of the Board, and will be happy to hear from them as soon and as fully as they may find it convenient to write to us. With sentiments of respect, I am yours, &c.

GEO. DUFFIELD.

NEW JERSEY.

The following extract from a letter of a Presbyterian Elder in one of the churches of West Jersey, containing a list of subscribers for our Monthly Publication, will serve to show the interest which is felt in this work, and in the general operations of the Board of Missions, in that section of the country. It may serve also as an *illustration* of the tone and spirit of most of the communications which are made to us every week from Ministers and Laymen in different and distant parts of the Union. By such expressions of confidence and zeal in the cause of the Board, our hearts are encouraged and our hands are strengthened in the work. Were the ardent and catholic feelings of this devoted Elder universally prevalent among the officers, and private members of our churches, our resources would soon be abundant, and our benevolent operations might be greatly extended.

Our correspondent says:

"Last week, I had the pleasure and satisfaction of reading your Publication, the "Missionary Reporter and Education Register," a work that we need much in this place. I have given it to some of my neighbours, and they are also pleased with it."

[Here follows a list of subscribers, accompanied with the full amount of money in advance for the same. *An example* this, worthy of *imitation*. Should all the Elders of our churches go, *and do likewise*, instead of 5,000, we should soon issuue from 20 to 30,000 of this publication, and indeed, even with our present encouragements, we hope, ere long, to realize this desirable result of the *voluntary and gratuitous efforts* of the friends of Domestic Missions.]

In reference to the general operations of the Board, and the aid which should be afforded, the writer remarks, "I hope the great Head of the Church will soon dispose his people here to *do their duty* in this matter. In my opinion, the Presbyterian church, as such, has been *too long indifferent* in the cause of Missions, but I hope they are *beginning* to work effectually, and that we shall *continue* to work, not only until America is blessed with the word of life, and the means of grace, but until the *whole world* shall enjoy them. And what glorious days might we soon expect to see, if all who profess to love Christ, were *doing their duty*. Dear Sir, pardon what is amiss in these remarks, I *feel*, more than I dare to say, on this subject." Surely, our correspondent need not have asked our *pardon*.—He can discover nothing, either in the phraseology or spirit of his communication, that is "*amiss*,"—but much that is right and commendable. We have long been convinced, that some professed Christians are looking with *too much complacency*, and *satisfaction* on what has already *been done* in the cause of benevolence, instead of sincerely lamenting, as most if not all of us have abundant occasion to do, over our past "*indifference*."—We love to hear such lamentations, especially from members in our

own communion. We love to have them, as our correspondent has done, look abroad upon the wants and miseries of a "world," and regard all that has hitherto *been done*, as only a "*beginning*" of the work to *be done*. In comparison with the demands, even of our own country, and with the ability of the 200,000 members in our communion, what is *a single penny a week from each*? And yet, inconsiderable as this sum is, in every point of view, we have reason to apprehend, that the whole amount of the contributions for the current year, from all our churches, to the Board of Missions, will fall short of $20,000—less than *one-fifth* of the sum, which *might* be realized, if every communicant should acknowledge and perform the duty of consecrating his penny a week.

Great want of Protestant Ministers in Canada.

From the Rev. *Isaac Purkis*, a Missionary of this Board in Montreal, and its vicinity, we have recently received an interesting communication, from which we make the following extracts, in relation to the number and condition of the Protestant population, and their truly distressing need of the ordinary means of grace.

"I have been informed of several settlements in different parts of this section of the country, where the Gospel is much needed, and where many of the people would most gladly aid in procuring it, but who are unable, without assistance, either to find ministers, or to support them wholly; several interesting cases of this kind have been mentioned, concerning which I shall be able to give more particular information hereafter. A gentleman who is agent for a proprietor of about 20,000 acres of land, not 30 miles distant, informs me that there are on the lands under his charge about 4,000 Protestants, living without the means of grace—that they would raise about $100 a year.

Of the necessitous situation of this country, some idea may be formed from the following items of information, which I doubt not may be relied on as generally correct. There are in the Lower Province about 600,000 souls.—Protestants, from 100 to 150,000.

In the *Island* of Montreal are about 50,000. In the city and suburbs, 29 to 30,000. In Quebec, more than 26,000. It is said, and I doubt not correctly, that there are not more than 36 Protestant ministers of any description or denomination among the 600,000 in the Lower Province. Not more than 15,000 of the 600,000 can have any part in the labors of any Protestant minister. There are not so far as my knowledge extends, after renewed inquiry, so many as six Evangelical Presbyterian ministers among the 600,000. There is also great need of Missionaries to promote education, as not more than one in fifty of the French Canadians, perhaps I should rather have said, not one in eighty who can read. The four Indian villages, viz. Lorette, Caughnawaga, Lake of the two Mountains, and St. Regis, are much to be commisserated, priest-ridden as they are, and enveloped in *worse* than Pagan superstition.

There is also much for which we ought to be thankful in Montreal, and in other parts of the Province, viz. Bible Societies, Religious Tract Societies, Sabbath School Societies, and Libraries, all of which have gained considerable strength in a few years—a small Missionary Society, House of Industry, Infant School, &c. several of which had no existence when I first came here, six years ago, and at which time, it was hard, if not impossible, to collect fifty persons together, for the most important, viz. the Bible Society, but now its meetings command the attention of many hundreds, and many branches exist in different parts of the province; thus, while there is much to deplore, there is at the same time much on account of which the friends of the doctrine of the Cross ought to thank God and take courage."

REPORTS OF MISSIONARIES.

Pennsylvania.

Extracts from a monthly report of a Missionary in Huntingdon county, dated, Martinsburg, Dec. 31, 1829.

"During the present month, I have travelled 120 miles, preached 18 sermons, visited 21 families, attended my classes as usual, and formed a Tract society of 50 members, and also distributed some Tracts. Last week I visited and preached to the congregation at Yellow Creek. They have not had any stated preaching for some years, except from one whose character has been impeached, and who has been silenced by Presbytery. He has, it seems, done no good among the people, but rather the contrary. He is now about to leave

them, and they are anxious to obtain the services of a minister, and think they could give $150 towards his support for one third of his time, and in a year or two, could afford more. This place, i. e. Martinsburg and Well's Valley, it is said, will give the same amount. It is certain these three places, if aided by the Board for a time, will soon be able to keep a minister of themselves.

I have, dear sir, much reason to lament the hardness of heart which is manifested in some of these people among whom I minister, and yet deplorable as this is, I have much greater reason to bewail my own negligence and remissness in duty. O how I need the fervent prayer of the righteous, that I might be delivered from my besetting sin, indolence, and that my conduct might be such, as to win souls to Christ. Another year is just lingering to be gone. The grand clock of time is about to strike another hour, and "what have I done for him that died to save my wretched soul? How are my follies multiplied fast as my minutes roll!" I say not these things as a splendid exhibition of my own humility. Alas! though I should think myself to be something, yet in His sight, "Behold, I am vile." O that the year, which is now ushering in, if spared to see the end of it, may testify to my greater faithfulness and devotedness to God, for which let me hope for your fervent prayers, and I shall ever remain your friend, and for the present, your humble servant for Christ's sake."

Report of the Rev. Wm. Bacon, stated supply in the 12th Church, Philadelphia.

I have now completed my second quarter of missionary labor in your service, during which time I have attended 123 meetings, of which 1 was a church meeting, 3 were meetings of Presbytery, 6 of Sabbath and Infant School Societies, 4 anxious meetings, 7 session meetings, 4 meetings for the distribution of Tracts, 48 prayer meetings, and 50 meetings for preaching the word. In addition to these, I have attended 2 funerals, 2 days of fasting, and visited the Sabbath School 21 times.

In consequence of sickness in my family and the accumulation of other ministerial business, I am unable to give so much time to religious visiting as formerly. I have, however, been able to pay 205 of such visits during the quarter.

Since my last communication, 16 have united to the church in which I labor. Several hopeful conversions have lately taken place among us; several cases of conviction are now existing, and I think there is a sensible increase of life and zeal of late in the church.

Our Sabbath School is much increased of late both in numbers and interest. I take an active part myself in the instruction of it, the effect of which has been to interest at least my own self in the Sabbath School cause. There is an increase of zeal and faithfulness on the part of the Teachers, and a proportionable seriousness on the part of the scholars. Several of them have lately given evidence of saving conversion.

The members of our congregation have enlisted with much energy in the monthly distribution of Tracts. They have nearly completed the distribution in Cedar Ward, and they come back from their work delighted with the friendly reception which they met.

From the Rev. Salmon King, dated Warren, Bradford county, Pa. Jan. 8, 1830.

Dear Sir,—In making out my report for the last quarter, I would state that I have, according to my directions, confined my labors principally to the feeble church of Warren, but have preached occasionally in the destitute places. We have lately formed a *temperance society*—though small, yet we hope it will increase, and have a salutary influence in suppressing the use of ardent spirits.

There are at present considerable efforts made to build a house for the worship of Almighty God. The site is fixed, and many have subscribed liberally for their circumstances for the object. But how it is possible to accomplish it, is difficult to conceive. We meet once a week to pray about it.

The church are harmonious, but feeble. I know of no particular excitement at present. We meet in a large school-house on the Sabbath, but it is not large enough to contain the audience. Prayer meetings, conferences, and lectures are continued. I have just returned from the funeral of the Rev. M. M. York, of Wysox. He died on the 2d inst. after a few days illness.—He was indeed a bright and shining light, an able minister, and died in peace. The christian people, in this quarter, deeply lament his loss.

From the Rev. Cyrus Gildersleeve, a Missionary in Luzerne county.

"Saturday, Oct. 10th.—Attended by

appointment, a meeting in Hanover, to inquire into the expediency of *organizing a new church*, embracing the members of the Wilkesbarre church, that reside in Hanover and Newport, together with such other pious persons, as may apply on examination. The result was, that there appeared a fair promise, that the way would soon open for organizing a new church. Preached the next morning, Sabbath, in Hanover.

Nov. 27th.—The Rev. Mr. Murray accompanied me to the school house near Mr. Lines. After sermon by Mr. Murray, a certificate of dismission, containing eighteen names, was produced and read, and on motion, it was unanimously agreed that they would be formed into a church. Three ruling elders and one deacon were elected, and set apart to their office according to our book of discipline. Appearances seemed auspicious in relation to the new church.

"Dec. 5th.—Preached a lecture preparatory to the administration of the Lord's supper, in the newly organized church in Hanover.

"Sabbath, Dec. 6th.—Preached and dispensed the Lord's supper to the new church for the first time. Two persons, on application, were examined and received on profession of their faith.—Notwithstanding the paths were very bad, the house was full, the people attentive and solemn. Had a comfortable season.

In Plymouth, a death-like apathy prevails, with very few exceptions; and yet my Bible class excites some interest, is pretty well attended, and hope may be useful. The newly organized church in Hanover and Newport, are contemplating the erection of a house for worship. The hope is indulged that this object will be effected, and that this church will prosper. There are equal materials for a new Presbyterian church in Pittston and Providence; but things seem not exactly ripe yet for the object to be carried into effect. Perhaps the board may think I ought to have preached more frequently; but it is difficult to collect many people, at other times than the Sabbath, unless more excitement existed. Considerable discouragements exist, on the ground which your missionary has endeavored to cultivate, that require faith and perseverance; yet the preaching of the Gospel has appeared not to be entirely in vain. The people are progressing in Christian order; respect for the Lord's day, attention to the preaching of the word, and the cause of temperance is gaining.

NEW JERSEY.

From the Rev. John Burt, Missionary in Salem, dated Jan. 4, 1830.

"In relation to the commission received from the Board of Missions, I have fulfilled it as well as I could. I have not been wholly idle, although from certain causes beyond my control, not quite so industrious and successful as in former years. Preached 169 times, besides addresses, exhortations, &c.—made 68 religious visits—met my two Bible classes 42 times—examined the Sunday school 14 times, founded a temperance and a colonization society, &c."

VIRGINIA.

From a Missionary in Pittsylvania county, dated Danville, Dec. 15, 1829.

"I cannot, in a short letter, give you any adequate idea of the desolations around Danville. Truly there are many who profess to be followers of Christ, yet it could not be believed in very many cases, in any other way, than by seeing their names enrolled among the records of their church. There are many portions of this county that never heard the voice of a preacher of our church.—There is one interesting part of the county, about 15 or 20 miles north-west of Danville, that would, no doubt, receive a good zealous preacher from the Board, if the Board could find him.—Should his labors be blessed, he might at once build up one of the most respectable churches in all this section of country. There is a great mass of wealth and worldly respectability, and five or six individuals that would at once join the Presbyterian church.

In the north-east section of the county, they are asking for Presbyterian preaching. There I think a Missionary might do much good.

Henry county, which lies west of Pittsylvania, has in it no Presbyterian church, and not even a member of the church, to my knowledge. I think there is but little preaching there of any kind.

But to return to Danville. Permit me to say, that during the past year, I attended 190 meetings, and preached nearly as many times. In Danville, I have held 170 meetings. The congregations have generally been good. For the last six months, the congregations have been uncommonly large and attentive. There have been only two cases of hopeful conversion in the place,

and one in the country. There has been, I humbly hope, a growing in grace among our members generally, and great anxiety for the salvation of souls. I know of no cases of pungent conviction for sin—there are a few who have inquiring minds. Our Sunday schools are attended with increasing interest, particularly the female Sunday school. There is a female benevolent society. They have appropriated their collections as yet about home.

There is a Bible society for the county recently formed. It has between 30 and 40 members. The object before the board of that society now is, to supply every destitute family with a Bible, in the best way, in the shortest time, and upon the cheapest terms practicable. I hope we shall in less than two years be enabled to say that every family in our county has a Bible.

I am in the habit of visiting more or less every week. I hope such labor is not in vain in the Lord. But alas! sin abounds, and iniquity prevails to an alarming extent, and I am ready to take up the lamentation of the prophet, "Who hath believed our report? And to whom is the arm of the Lord revealed?"

From the same, under date of Jan. 12, 1830.

"I send enclosed twenty-five dollars, as a donation from the church in Danville, Va. to the Assembly's Board of Missions, which the Board will please accept. This sum was collected during the past year, at the monthly concert of prayer. I am glad, and I trust thankful, when the Lord enables me to cast something into his treasury from this infant and feeble church. Though not able to support their pastor, they are learning to feel for the destitute, and if it be but the widow's mite that they can give, they will not withhold that. "There is that scattereth and yet increaseth." I trust, Sir, in the course of the year, (I hope in the beginning of it,) to be able to form the session into a Missionary society, auxiliary to the Assembly's Board. If this is not done, the Board may confidently rely on the contributions collected at the monthly concert. I hope from the beginning made this year, that our donation will be greater than the past.

There is an increasing liberality in the church, and as in all other places, the more they give, the more willing they are to give.

Our Sunday schools promise to be very useful. There is great interest felt for their prosperity. Teachers are punctual in their attendance, and have become more assiduous in their attention to their respective classes. I am glad to say that there is another missionary of the Presbyterian church in the county—he is now in the field of which I spoke in my last."

From the Rev. E. C. Hutchinson, a Missionary in Loudon county, dated Leesburg, Dec. 22, 1829.

"My time has been very constantly occupied in the duties which have devolved upon me, and you, reverend sir, who have labored in this country, can form a very good estimate of the nature and the extent of these duties. According to the best of my ability, I have preached the Gospel, and visited my charge. Although it is a time of coldness and carelessness among all sects of christian here, our church has nevertheless been blessed with a small addition. Our congregation in Leesburg is usually respectable in numbers, and it is sometimes very full. In addition to my usual practice of preaching twice on the Sabbath, we have a weekly lecture; and the female members have a weekly prayer meeting. The Tract cause flourishes, and the county Bible society are about to adopt some measures to forward the views of the Parent Society. You have probably seen my ordination in the papers.

So low was the condition of this church when I came to Leesburg, that it had been given up by many of the ministers of our Presbytery. It seemed however to me important ground; and such is its present state, that I trust we may not be under the necessity of troubling the Board of Missions longer than the present year. Prejudice has gradually died away, and seems now almost extinct.—The Episcopalians have yielded their hopes of incorporating our members in their church; and with the blessing of God there may be yet a Presbyterian people here. In the German settlement, where I preach once a month, there is an extensive field of usefulness. The congregation is usually as large as three hundred. It is my hope that our Presbytery will gain another church from that settlement.

In Waterford I sometimes preach on Sabbath evening. There are a few members residing in town, and I have been successful in establishing a Tract society there.

Our cause in the counties around me

is bleeding for want of missionaries and and pastors."

From a Missionary in Bath, Pocahontas, and Greenbriar counties, dated December 29, 1829.

"During the last month, I have preached 12 sermons; travelled 250 miles; distributed 1000 pages of Tracts, consisting chiefly of Kittridge's Address on Intemperance. Tracts are very much needed in these backward and destitute regions of country. I have also visted 15 families. In these counties we have no Sabbath Schools, and it is more than probable that we shall not have any before spring. The country is very mountainous; the population very sparse. A number of the people have to come from 6 to 8 and 10 miles to preaching. I would preach oftener could I collect the people to hear. I have been disappointed more than once in fulfiling my appointments, on account of high water. And once after riding 5 miles through sleet and snow to fulfil an appointment, the weather was so inclement that no one attended. In the counties of Bath, Greenbriar and Pocahontas, there is only one Presbyterian preacher besides your Missionary; and in these counties there are nearly 20,000 souls. A great many of them never heard a Presbyterian minister preach; and the people are anxious to hear Presbyterian preaching. A large majority prefer it. Indeed there is very little preaching of any kind—one or two Methodist circuit riders, and the same number of very inefficient Baptist preachers. They have no congregations, and the people only go to hear them when there is no other person to go to hear. These three counties, partially as they are at present supplied, are much better supplied than many of the neighbouring or adjoining counties. Western Virginia is truly destitute of the labours of evangelical men. Thousands are perishing for "lack of knowledge:" And little can be done by the feeble churches in those regions, where they have been already organized, in support of the Gospel of Christ. In many counties in Western Virginia, there is no Presbyterian preacher—no Missionary, no Tract, no Bible Societies, nor any institution of the kind. All, all is a barren, unenlightened, moral waste. The people are generally very kind and hospitable—Missionaries are kindly received—they need not be at any expense whilst labouring among this people. Still there is much to discourage; Intemperance in these regions has not yet "become ashamed"—nor "hidden its head." The distribution of Kittridges address has already been attended with much good; and I hope to hear of much more good resulting from giving the people an opportunity of reading this valuable tract. The Sabbath in many parts of this country is much profaned. Could not some of your benevolent and charitable tract societies send us a small parcel of tracts to disperse through these destitute regions, these 'western wilds.' Could not the "Philadelphia Tract Society" extend her helping hand to us, we want tracts very much. It is impossible for one Missionary to watch over so many souls—or to let his influence be felt over such extensive bounds in the manner in which he wishes it might be felt.

GEORGIA.

From Mr. J. R. Talmage, Butts Co. Jan. 12, 1830.

"I have preached in several different counties to very interesting audiences, but in general the Presbyterian congregations are very small. The number of professors of religion in one church in this part of the state varies from 6 to 10, 15, 20 and in a few instances 60 or 70. In general we have but one congregation in a county, for which reason some are obliged to go fifteen or twenty miles to church. It has sometimes been a source of great pleasure to me to reflect that although my audience is small it is composed for the most part of those who are anxious to hear the gospel.—They have not stepped out of their houses immediately into the house of worship, merely to pass away an idle hour or satisfy a vain curiosity. They have been obliged to rise earlier than usual on the Sabbath morning and proceed for a considerable number of miles to the house of God.—When I see such persons taking their seats in the church, fixing their eyes on the speaker and eagerly devouring every word that is dropped I cannot but believe that of a truth God is no respecter of persons.

NORTH CAROLINA.

Reports have recently been received from Mr. *W. C. Anderson*, an agent of the Board in this state, of a highly interesting and encouraging nature. In a little less than two months, from the 21st of Nov. to the 19th of Jan. he has travelled 831 miles, preached 36 times, and organized 27 auxiliaries, at an expense of less than $10. In these Auxiliaries the whole number of sub-

scribers is 1,487—the amount subscribed $795 30—the amount collected $128 67. A number of subscribers were also obtained for the "Missionary Reporter." The names of the Auxiliaries reported will be found in the general list, and the amounts paid by each will be acknowledged by the Treasurer, when the collections and remittances shall have been more generally made.

LIST OF AUXILIARIES

TO THE BOARD OF MISSIONS.

Massachusetts—Newburyport. *New York*, N. York city—Wall street church, Canal st. church, Murray street church, Scotch Presbyterian, church; Albany, 1st Presbyterian church, 2d do., 3d do., Synod of Albany; Troy, 1st Presbyterian church, 2d do., Greenbush, Lansingburg, Hudson, Presbytery of Watertown, Black River Association. *New Jersey*—Church at Cape May, do. at Princeton, Kingston church, Harmony congregation, Oxford do., Hardwick do., Stillwater do., Greenwich, Warren co. do., Bethlehem, Hunterdon co. do., Alexandria do., Amwell United 1st do., Amwell 1st church, Hunterdon county, Amwell 2d church, Hunterdon co., Millville church, Cumberland co., Bridgeton do. do., Fairfield do. do., Mansfield do. Hunterdon county, Greenwich do. Cumberland co., Deerfield do. do., Pittsgrove do. Salem co., Woodbury do. Gloucester co., Blackwoodtown do. do., Lambertsville do. Hunterdon co., Pennington do. do., 1st church in Trenton, Lawrenceville church, Hunterdon co., Dutch Neck do., Cranberry do. Middlesex co., Upper Freehold do. Monmouth co., 1st church in Freehold, do., Church in Trenton city, 3d church of Newark, New Brunswick do. *Pennsylvania.*—1st church in Philadelphia; 2d do. 3d do. 4th do. 6th do. 7th do. 8th do.; Churches in Kensington, Frankford, Neshamony, Reading, East Tuscarora, Mifflintown, Lewistown, Waynesburg, Huntington, Harts Log, Alexandria, Bellefonte, Lick Run, East Kishacoquillas, Norristown, Doylestown, Abington, Germantown, Allentownship; 1st and 2d Presbyterian church, Pittsburg; church at East Liberty, Alleghany county; Wyalusing, Solesbury, Long Run & New Salem, Great Valley and Charlestown, Cross Roads, The Flats, Washington county; Youngstown, Slippery Rock, Mount Pleasant, Easton, Lower Mount Bethel; Beulah church, Northumberland Presbytery, T. Hood, Secretary; Presbyterian church at Greensburg, Beaver county; Beaver, Charteers, Wash. co.; Cross Creek, Washington, Buffaloe, Mercer, Mercer co.; North East, Erie co.; 1st church Erie; 1st church Meadville, Crawford co.; Butler, Butler co; Mount Prospect, Wash. co.; Claysville, do; Pigeon Creek, do.; Hopewell congregation, New Bedford, Mercer co.; church at Racoon, Wash. co.; Miller's Run, do.; Bethany church, Allegheny co.; church at Mill Creek, Beaver co.; Monteurs Run congregation, Upper Ten Mile, Wash. co.; Lower Ten Mile, do.; Congruity, Westmoreland co. *Delaware.*—Churches at Christiana, New Castle, Penncader. *Maryland.*—Churches at Hagerstown, Monokin or Princess Ann, Wicomico or Salisbury; 1st church at Baltimore; Taneytown, Miss M. Birnie, Sec.; 2d Pres. church of Baltimore, 3d. do. do. *Virginia.*—Lower Buffaloe, Brook co.; The Flatts, do. Three Springs, do.; Presbyterian church at Wheeling.—*North Carolina.*—Centre church, churches of Ash Pole, Laurel Hill, Bethel church, Little Pedee, Wilmington, Nutbush, Oxford, Hillsborough, Hawfields, Cross Roads, Milton, Danville, Harmony, Carmel, Philadelphus, St. Pauls, Lumber Bridge, Euphronia, Moore county, Buffalo, do. Mineral Spring, do. Alemance, Guilford co. Buffalo, do. Greensborough, do. Eno, Orange co. Griers, Caswell co. Union, Moore co. Bethesda, do. Tirza, Cumberland co. Averasborough, do. Bluff congregation, do. Gallatia, do. Long street, do. Bethel, Robinson co. M'Gill's cong'tion, Richmond co. *South Carolina.*—Red Bluff congregation. *Ohio.*—Churches at Mansfield, Mount Vernon, Buck Creek, Urbanna, Cincinnati, (Dr. Wilsons's) Dayton, Franklin, Lebanon, Dicks Creek, Pisgah, Rocky Spring, Bloomingburgh, Washington, Salem, Concord, Reading, Springfield, Mill Ville, Seven Mile, Hamilton, Butler co. Somerset, Montgomery, Pleasant Ridge, Ripley, Brown co. Red Oak, Strait Creek, Manchester, West Union, Hillsborough, Mount Carmel, Hopewell, Bath, Troy, Miama co. Yellow Spring, Green co. New Lisbon, Columbiana co. Youngstown, Trumbull co. Poland, do. Pleasant Valley congregation, Fairfield, Columbiana co. Apple Creek congregation, Wooster, Wayne co. church at Lancaster, Fairfield co. 3d church at Cincinnati, church at Newton, Fairview, Guernsey county, Lancaster Presbytery, churches at New Lancaster, Thornville, Unity, Zanesville and Putnam, Norwich, Pleasant Hill, Cambridge, Washington, Senecaville, Buffaloe, M'Connellsville, Welch's Settlement, Irville, Newark, Rush Creek, Richland Presbytery, churches at Utica, Martinsburg, Frederick, Pleasant Valley, Steubenville. *Alabama.*—Tuscumbia. *Indiana.*—Presbytery of Wabash, church at Crawfordsville. *Illinois.*—Golconda, Pope county. *West Tennessee.*—Columbia, Maury county. *Georgia.*—St. Mary's. *Kentucky.*—First church at Lexington.—Total 240.

MISSIONARY APPOINTMENTS.

Rev. Jabez Spicer, 1 year, Greenwood and Andover, New York.

Rev. Robert A. Lapsley, 1 year, Livingston and Caldwell counties, Ky.

Mr. Daniel L. Russell, Missionary Agent, 2 months, Synod of Virginia.

Rev. Colin M'Iver, Missionary Agent, 4 months, North and South Carolina and Georgia.

Rev. George Colton, 1 year, Elba, Stafford, and Alexander, Genesee co. N. York.

Rev. E. S. Hunter, 1 year, Middlebury Village, Genesee co. N. York.

Rev. Chester Long, 1 year, White Plains, West Chester co. N. York.

—

Re-appointments.

Rev. George G. Sill, 1 year, West Mendon and Rush, N. Y.

Rev. Cyrus Gildersleeve, 6 months, Luzerne co. Pa.

Rev. Daniel M. Barber, 1 year, West Branch of the Susquehanna and Sinemahoning, Clearfield co. Pa.

Mr. Samuel Montgomery, 2 months, Huntingdon co. Pa.

LETTERS RECEIVED.

W. Carrith, Pa.; C. Johnson, N. Y.; S. Baldridge, Ill.; J. D. Duffield, Md.; S. Steele, Ky.; S. B. Quay, Pa.; J. C. Harrison, Ky.; N. Gould, N.Y.; J. Paine, Va.; G. G. Sill 2, N. Y.; J. H. Jones, N. J.; J. F. Clarke, do.; S. Montgomery, Pa.; L. B. Sullivan, N. Y.; S. Pierce, do.; H. Brown, Ohio; A. G. Danby, N. Y.; D. R. Preston, Florida; R. Rutherford, Ohio; A. Clark, N. Y.; G. Morgan, N. Y.; J. Blythe, Kentucky; T. Barr 2, Ohio; J. Titus, Pa.; S. Agnew, Pa.; W. Fraser, Ohio; A. Alexander, N.J.; W. Bacon, Pa.; B. E. Collins, Pa.; J. Burt, N. J.; C. Gildersleeve, Pa.; R. A. Lapsley, Kentucky; H. M. Kerr, N. C.; G. Duffield, Pa.; S. C. Henry, N. J.; H. Van Deman, O.; J. Robinson, Ohio; J. Peebles, Pa.; J. S. Thomson, Indiana; J. Thomson 2, do.; W. C. Anderson, N. C.; R. G. Lynn, Ohio; M. Williamson, N. J.; W. Hughes, Ohio; D. M. Barbour, Pa.; J. Agnew, do.; J. Lee, N. Y.; J. Rea, Ohio; R. Boal, jr. Ohio; J. R. Anderson, Geo.; W. M. Colin, Ohio; A. M'Elroy, Pa.; J. Gloucester, Pa.; S. Hodge, Tenn.; D. L. Russell 2, Va.; B. F. Spillman, Illinois; T. G. Potts, Pa.; Messrs. Whiting, Wilcox and Crawford, N. Y.; E. S. Hunter, and Elders and Trustees of the church in Middlebury, N.Y.; A. F. Rankin, Ohio; A. Leonard, do.; A. D. Montgomery, Va.; J. Ayres, do.; E. Hart, Ohio; J. M. Olmstead, Pa.; D. M'Kinney, Pa.; J. D. Hughes, Ohio; P. H. Fullenwider, N. J; S. W. Leonard, N. Y.; C. Gardiner, Pa.; G. Colton, do.; W. Craig do.; J. R. Moreland, Indiana; J. A. Ogden, Indiana; A. Coe, N. W. Territory; J. M. Street, Michigan Territory; D. Dingley, N. W. Territory; P. Lamar, Geo.; Elders and Trustees of the congregations M'Connellsville, Deerfield and Windsor, Ohio; J. V. Henry, N.Y.; A. R. Moore, do.; T. Caldwell, Ky.; G. Printz, Ohio; A. Scovel, N. Y.; J. C. Watson, N. J.; A. S. Weaver, Ohio; Messrs. Hall, Steele and Blythe, Cor. Ex. Com. of West Lexington Pres. Ky.; J. R. Talmage, Geo.; A. O. Hubbard, Md.; G. Morrison, do.; S. Daley, N. Y.; Elders of the church at White Plains, N. Y.; S. Todd, Pa.; W. B. Stow, N.Y.; J. H. Agnew, Pa. Elders of New Shiloh church, W. Ten.; A. Beasley O.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of January, 1830.

Aurora, Ohio. From Mrs. Trephina Sawyer, per Rev. A. Coe,			$00 12
Baltimore, Md. Donation from Mr. Samuel Jones - - - -	5 00		
Annual subscription from the 3d Presbyterian church,	21 00		
Do. do. do. 2d do. do. -	20 00		
Do. do. do. 1st do. do. -	174 00		
		220 00	
Brooklyn, N. Y. From 1st Presbyterian church, 1-3d of their Monthly Concert collection, per A. V. Sinderin, Esq. - - - - -			50 00
Cape May, N.J. Monthly collection in Presby'n church, per Rev. M. Williamson			2 00
Congruity, Pa. Annual subscription Auxiliary Society, per Wm. Craig, Tr.			39 75
Danville, Va. Monthly Concert collection in Presb. church, per Rev. D. A. Montgomery, - - - - - - - - - - -			25 00
Great Valley, N. Y. Annual subscription from Presb. church, per Dr. Stephen Harrison, Treasurer - - - - - - -			16 00
Germantown, Pa. Monthly coll. from Pres. church, per Rev. J. Nourse,	6 19		
Annual subscription from members	6 00		
		12 19	
Greensburg. From Auxiliary Society, additional, per Mr. S. Todd - -			5 00
Greenfield, Ohio. From Mrs. Samuel Spencer, per Rev. A. Coe -	0 50		
Do. Hiram Spencer, do. - - -	0 50		
		1 00	
Huntingdon, Pa. Annual subscription from Pres. church, under care of Rev. John Peebles, per R. B. Campfield - - - -			21 00
Jackson, Tenn. Donation from Elizabeth P. Trigg - - - -			0 50
Lambertsville, N. J. Collection in Presbyterian church - - - -			10 79
			403 35

	Brought over		403 35
Lewiston, Pa.	From do. per Rev. A. B. Quay,		13 00
Long Run,	From do. per A. M. Candless		4 00
Neshamony, Pa.	From the Auxiliary Society in Rev. Mr. Bellville's congregation	40 00	
	Donation from an aged member of do	20 00	
			60 00
New Hope.	From Miss Pratt's scholars		0 56
New Lisbon.	From Presbyterian church, per Rev. C. Vallingham		7 50
New York.	From Auxiliary Society of Murray street congregation, per Rev. J. T. Russell,	76 94	
	Do. of the Irish Pres. church, Canal st. per do.	83 51	
	Donation from Rev. Gardiner Spring, D.D.	50 00	
			210 45
Newark, N. J.	Third payment of Auxiliary Society of 3d church, per Rev. J. T. Russell		64 50
New Brunswick, N. J.	Donation from Mrs. Joanna Bayard, per Mr. Samuel Holcomb	1 50	
	Do. Mrs. Ogden, do.	4 50	
	Annual subscription of Presbyterian church	44 50	
			50 50
N. W. Territory.	Donation from Daniel Dingley, an Indian trader near St. Croix River, North Western Territory, per Rev. A. Coe		10 00
Princeton, N. J.	From Auxiliary Society, per Rev. J. T. Russell		7 00
Ogee's Ferry, Ill.	From Mr. Joseph Ogee, per Rev. A. Coe,	2 00	
	Do. two little girls do.	0 02	
			2 02
Philadelphia.	Monthly Concert collection in 1st Pres. church	5 15	
	Do. do. 2d do.	33 51	
	Annual Subscription for 1829 of 2d do.	106 89	
	Do. do. do. 7th do. Rev. W. Engles	62 70	
	Do. do. in part, 4th do.	26 75	
	Do. do. do. 8th do.	70 00	
	Do. do. for 1829, Rev. S. B. How and family	2 00	
	Subscription of late S. E. Wier, Esq.	100 00	
	From Mr. W. F. Geddes, for sub'n to Philadelphian	1 00	
	Donation from the Ladies Foreign and Domestic Missionary Society, per Miss Anna J. Linnard, and Miss Hannah Clarkson	350 00	
	Donation from discussion of Universalism	0 50	
	Do. Mr. Robert Wallace	10 00	
	Do. Mr. W. F. Geddes	4 00	
			772 59

Cash from Rev. E. S. Ely, from himself and congregation, viz:

Rev. E. S. Ely	$100 00	Brought over	$230 00
Mr. Wm. Nassau, an elder	50 00	Mr. John Little	2 00
Mrs. Margaret Carswell	25 00	Mr. Henry Tumbleston	2 00
Lemuel Lamb, Esq.	12 00	Mr. John Brower	1 00
Mr. James C. Thompson and wife	10 00	Miss Abby Ann Steele	1 00
Mr. Robert Thompson and wife	10 00	Mrs. Sarah A. Raybold	1 00
Mrs. Maria M'Clure	5 00	Mrs. J. B. Sutherland	1 00
Mr. Elisha W. Cook	5 00	Mr. Joseph Rogers	1 00
Mr. Joseph B. Mitchell	4 00	Mrs. Eliza Crowley	1 00
Mr. James Stuart, an elder	5 00	Mr. Frederick Myerle	1 00
John W. Thompson, Esq.	2 00	Mrs. Margaret Myerle	1 00
Mrs. Mary Hunter	2 00	181 subscrib's of 50 cts. ea.	90 50
		7 do. 25 do.	1 75
Carried over	$230 00		334 25

Salem, N. J.	Collection in Pres. church for 1829, per Rev. Mr. Burt	5 00	
	Do. do. 1830, do.	8 00	
			13 00
Trenton, Tenn.	Donation from G. Hamilton, per Rev. J. Nourse		0 50
Missionary Reporter.	From sundry subscribers		178 00
	SOLOMON ALLEN, *Treasurer,* *No. 18, South Third Street.*		$2,131 13

NOTE.—*Robert Lenox, Esq.* of the city of New-York, has authorized us to add his name to the subscription of $100 a year for 10 years.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

GENERAL AGENT.

It is proper to state that the General Agent, after he had made some progress in prosecuting his agency in this city, was obliged to return to Carlisle, the residence of his family. One of his children was dangerously ill; and when she had partially recovered he was detained there by the subsequent sickness of his wife. Something was done by him in Carlisle. On his return he conferred with the President of the Board; and it was deemed advisable for him to visit New York and Albany immediately, as his assistance had been desired by brethren in each of those cities. In regard to the clerical brethren at New York, he says they are generally very friendly to our Board; and in Albany he informs us he is prosecuting his agency with flattering success. The details of his labours may perhaps be given in a subsequent number.

LETTER FROM THE REV. GEO. WHITING.

Boston, Jan. 13th, 1830.

Rev. E. S. Ely, D. D.

My Dear Sir,—Perhaps you may recollect that your Board of Education granted me two loans, of $50 each, some 4 years ago, while I was a member of the seminary at Princeton. You may possibly remember also to have intimated to me that if, as I expected, I should become a foreign missionary, your impression was that the Board would not require the payment of the notes I gave. They will become due in the course of the present year; and as I am about to leave the country, it is proper that I should know officially whether I may expect the Board to do me this kindness or not; and if not, that I should endeavour to make some other arrangement. It is hardly necessary to say, that having been laboring as an agent for the A. B. C. F. M., on a moderate salary, almost the whole time since I began to preach, and having been in debt for my education, I am not prepared, to pay the money now—nor could I possibly do it, without taking itfrom the amount allowed me by the Prudential Committee, as an outfit.

Of course the donation, if made, would be in reality to the missionary cause. Still I regard the debt as an honest one, and should rejoice to pay it when I can, that some other indigent student may have the benefit of it; situated as I am, however, perhaps it will be deemed a reasonable request when I ask to be released from the obligation. Will you, my dear sir, do me the favor to communicate this request to the Executive Committee, and let me know what order is taken respecting it.—Should they not be together immediately, I will thank you to write me a line expressing your own opinion as to what they will do. If that opinion is the same as you expressed to me years ago, I shall venture to dismiss all anxiety on the subject.

A line will reach me before I embark if written immediately.

It may be interesting to you to know that I expect to sail for Malta, on the 20th inst., and to be associated with Mr. Bird in Syria.

Your prayers I trust will follow me.

I beg you to make my thanks acceptable to the Committee for their past kindness; and believe me, my dear sir, very truly

Your obliged fellow servant in the Gospel, GEO. B. WHITING.

It will be recollected, that in our last we stated our objections to exacting bonds from our beneficiaries for the payment of money advanced for their edcation.* Instances have occurred in which individuals needing but little assistance, have preferred receiving a loan and giving their notes for the repayment. The Board have complied with their wishes; and will in future aid others thus circumstanced in the same manner, when they prefer this mode.

On reading Mr. Whiting's letter the Executive Committee *instantly* & *unanimously* cancelled his obligation. They rejoice to have assisted a worthy young man in completing his thelogical education, by which he has become qualified, in the judgment of the Prudential Committee of the A. B. C. F. M. to be one

* Page 78, line 15 from the bottom, dele the word *two*.

of their Mission to Syria. Very cheerfully will the Board of Education, at any future time, make a similar donation to assist foreign Missions.

Princeton College.

A brother in the West has stated in a letter that some apprehended, that if they were to become too closely connected with this Board, their colleges would be neglected, and that at Princeton be too exclusively patronized. This apprehension is founded in mistake, and would have been removed if our former statements had been duly considered. This ancient literary institution is indeed worthy of regard. It has been a blessing both to the church and to the state. A large proportion of our most eminent statesmen and most popular preachers, have received their collegiate education in that highly favoured seminary; but our brethren to the West and to the South may rest assured, that their wishes will be consulted, and beneficiaries supported by them, sent to any college, or theological seminary they may prefer.

Thus led to speak of the college of Princeton, it will be deemed but an act of justice to correct a mistatement of facts in relation to it, to which has been given very extensive circulation, and which is likely to be injurious to its prosperity if suffered to remain without correction. For the diminution of the number of its students various causes might be assigned, that do not reflect on its literary merit or reputation. But the number is by no means so small as stated in two publications that have extensive circulation. In the quarterly Register and Journal of the A. Education Society for April 1829, it is stated, that this college had only *forty-three* undergraduates; and this statement is republished in the Christian Almanac for N. York, Connecticut & N. Jersey, and elswhere. This incorrect and unfortunate statement has, we are informed, induced some persons to suppose this college is closed. We are happy to be able, on the best authority, to inform the public that the average number for the last year was between *seventy* and *eighty*, and that there are at present *seventy-one* students, and that it is confidently believed there never was more industry, good order, and piety in the institution at any period for many years. A large addition to the college is expected next spring.

This periodical has not only erred in regard to the whole number of students, but has made the sum of the numbers assigned by its own statement to 3 classes less, by 10, than the true amount.

Good Example.

There is a young man in Princeton College, to whom the Executive Committee have made an appropriation of $35 for the present session. He has no relations to aid him, except a brother from whom he receives some clothing. But he is a house carpenter; and the last session he paid his college bill with the avails of his labour. He raised by his industry during the last vacation, between $30 and $40; and he intends employing his vacations in this way during his whole preparatory course for the gospel Ministry. He is a good scholar.

Extracts Continued, from page 80.

"To the inquiry why the fact should be so, it would be a sufficient answer to say, that such is God's appointment. 'Faith cometh by hearing.' But we can, in this instance, see an analogy between the effectual communication of revealed truth, and that of truth of every other kind. Without oral instruction there would be little knowledge in the world, though the world were filled with books. In every gradation of instruction, from the child that learns his alphabet to the erudite adept in science, the advances are made chiefly by oral instruction. Whoever thought of opening a school, or a college, by placing a library in it, from which each scholar might be furnished with suitable books, but without any teachers to explain them by verbal instruction, to aid the pupils in their researches, or to direct those researches aright? It is the same in religion; or rather the case is stronger here, because depraved man is more averse from religious truth than from truth of any other kind. We cheerfully admit, nay, we would earnestly contend, that every hu-

man being arrived at the age of discretion should have a Bible, and be taught to read it. But we also contend, that mankind must have living teachers too, or that the Bible, in ninety-nine instances out of a hundred, will be little read, little understood, and do but little good.

"From the time of the Evangelist Philip, down to the present hour, the answer even of a diligent reader to the enquiry, 'Understandeth thou what thou readest?' must be that of the Ethiopian Eunuch, 'How can I, except some man should guide me.'

"If any of the children of the church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the church their moral parent? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn: but the church, as long as she has the feelings of a mother, can never be, either reluctant, or weary in providing for her beloved children. The aid received from individuals, may excite in delicate minds, a painful sense of dependence: but it would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the Church, it is but an act of mere justice in the Church, to furnish him with the means of comfortable support while he is preparing to serve her?

"Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry; and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents, according to the flesh, to say, that many youth whose parents do much for them turn out ill; and that, therefore, *they* will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children; and to labour and incur expense, whenever there is a rational prospect of a favourable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

"*Pious parents!* will you not take a deep interest in this immensely important concern? Will you not be willing to contriblte your mite towards the education of your own sons, or the sons of others, whose hearts the lord has touched, that they may be prepared to serve the Church in the ministry of reconciliation? There is a day coming, when to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using: but the labours of one faithful minister of the gospel, may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as through eternal ages.

"*Pious young men!* we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that Church, which the Redeemer has purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that Church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this Board; endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

"*Christian brethren of every character and age!* the errand on which we come to you in this address, is no common one! We have all too long neglected our duty to the Church of God. Let us, then, humbled by the past, and animated by the prospect of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute Churches, who can find none to break to them the bread of life, requires it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the Word of Life from desolating our land,—Come forward, to the help of the Lord against the mighty."*

"We address our fellow-citizens as christians, and ask, concerning the future millions of our country, who would

* Address of the Education Society.

most naturally, under the influence of parental instructions, become Presbyterians in principle, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"We address our fellow-citizens as friends of literature, good government, domestic industry, sound morality, and national happiness, and ask, when did these blessings abound, and continue, in any land in which the Bible was not generally read by the common people, and in which the people were not well supplied with evangelical, protestant ministers? If we would not have our nation subjected to superstition, papal bondage, anarchy, tyranny, oppression, vice, and even pagan idolatries, we must promote the general diffusion of knowledge by public schools, colleges, and seminaries of learning; we must teach the people self-government; we must cherish civil and religious liberty; we must influence the community by the hopes of endless happiness, and the fears of endless punishment; and in doing all these things, the protestant pulpit has ever been the most powerful means; and for this good reason, that Infinite Goodness has appointed the preaching of the Gospel to be the wisdom of God, and the power of God unto the salvation of sinful men.

"If you would not have your posterity, and countrymen of future ages, generally destitute of the inestimable blessings of a free and wise representative government which you enjoy; if you would not have half the yet unborn millions of our western world, the home of rational liberty, grow up in ignorance of that just God and Saviour, whom you love and adore; if you would not that your childrens' children should be the slaves of some ghostly pontiff, or of some regal tyrant, whom he may set up; if you would not that your posterity should become infidels and pagans, and perish without spiritual vision, pray, pray earnestly, that the Lord of the harvest would send forth a sufficiency of labourers into his vineyard: and follow your prayers by conduct becoming those who believe that Heaven ordinarily accomplishes his gracious purposes towards man through the instrumentality of human agency."

Disappointments.

The Board hopes to be honoured, by divine providence, as an instrument for training up, in the course of years, hundreds of young men for the ministerial office. But in the prosecution of a work of such great importance disappointments may be expected. Calculating on the state of human nature and the usual course of events, it would be wonderful indeed if in so large a number of beneficiaries, all should answer our expectations. Caution is indeed to be exercised in placing applicants on the funds. But as no sagacity or vigilance in church officers, can prevent the intrusion of unworthy persons into the church, so no sagacity or vigilance in the Board of Education will be sufficient to prevent some unworthy youth from participating in the funds committed to their care. After the trial of years men destitute of piety find their way into the ministry; and it would be marvellous if the Board, who are under the necessity of aiding young men long before their characters can be subject to the test of years, were not in some cases to be imposed on. Such disappointments should neither induce us to abandon our work, nor discourage us in the prosecution of our labours. The door of admission into the sacred office is not to be shut against *all* to hinder *wolves* from entering in to devour the sheep. If the church is to refuse to educate her indigent sons, because some will repay her kindness with ingratitude, and may utterly disappoint her expectations, then, for the same reason, ought every pious parent to withold his assistance from his child, whose heart is touched by the grace of God, and whose soul is longing for the happiness of going forth as an embassador of heaven to proclaim salvation to a perishing world.

Offer Accepted.

The last number presented an offer, which has been accepted by one individual. It is now proper to give names.

Jacob J. Janeway, D. D., and Solomon Allen, Esq. have engaged to pay to the Board of Education two hundred dollars for this year, in addition to their former subscriptions; provided *eight* more will engage to pay each an equal sum.